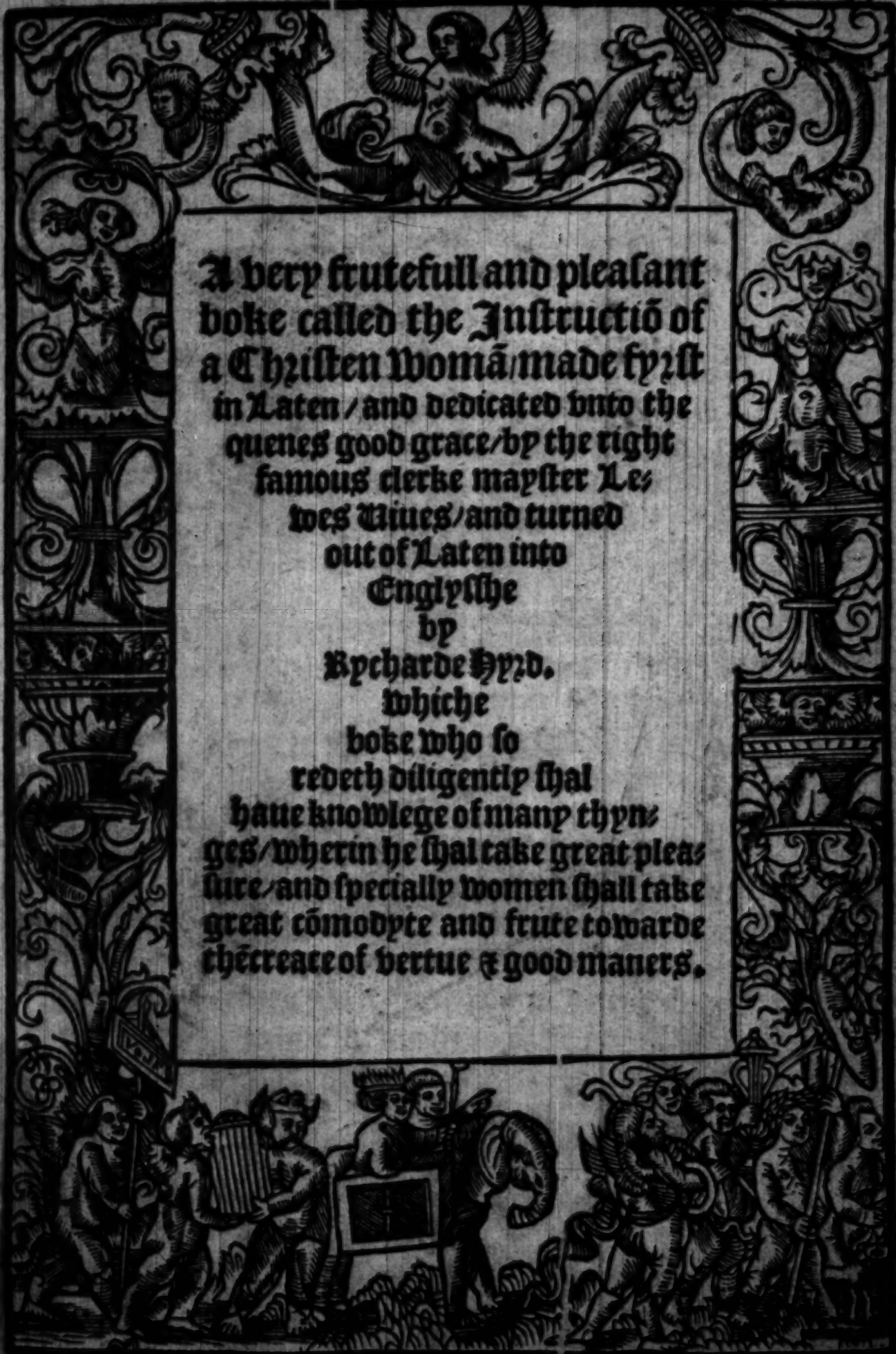


Revised 1637.

A very frutefull and pleasant
boke called the Instructiō of
a Chriſten Woma made fyrſt
in Laten / and dedicated vnto the
quenes good grace / by the right
famous clerke maſter Leſ
wes Mues / and turned
out of Laten into
Englyſſhe
by
Rycharde Hyrd.
Whiche
boke who ſo
rederth diligently ſhal
haue knowlege of many thyn
ges / wherin he ſhal take great pleas
ſure / and ſpecially women ſhall take
great cōmodyte and frute towarde
thēcreate of vertue & good maners.



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Unto the moste excellent prynces quene
Catharine / the moste gracious Wyfe vn
to the moste noble and myghty prince kyng
Henry the. viij. her humble bedman
and oratour Richard Hynd
prayeng good pros
peritie and
welfare.



Ere it nat moste excellent
princesse / that the consideration
of your great goodnesse and be
nignite dyd as moche encozage
and bolde me / as the respecte
and regarde of myn owne igno
raunce retardeth me and holdeth backe / I neuer
durst presume to dedicate and present vnto the ma
iestie of your noble grace this my rude and symp
le translation / so moche the moze vncumly and vns
mete to be offered in your hygh presence / in howe
moche the eloquence of thautour stayneth and defac
eth the rude speche of the translatour. For had I
mooste gracious princesse that gyfte of erudition
and utterance / that I were able in our englyshe
tonge / to gyue this boke as moche perspicuite /
light / lyfe / fauour / grace / and quickenes / as mai
ster Lowes viues hath gyuen hit in Laten / than
durste I boldely put hit forth to your grace / nat
without good hope of thanke / consyderynge the

A.ii.

matter

matter to be such / as neyther a more profitable
nor more necessarye can lightly comme in hande.
For what is more frutefull than the good educati
on and ordre of women / the one halfe of all mans
kynd / and that halfe also / whose good behauour or
euill tatchis gyueth or by:eueth the other halfe /
almoste all the holle pleasure and comodite of this
present lyfe / byside the furtherance or hynderance
forther growyng there vpon / concernyng the lyfe
to come: And surely for the plantyng and nurys
shyng of good vertuous in euery kynde of wo
men / virgins / wyues / and wydowes / I verily be
leue there was neuer any treatis made / either fur
nished with more goodly counsayles / or sette out
with more effectuall reasons / or garnysshed with
more substantiall authoritees / or stored more plen
tuously of convenient examples / nor all these thyng
ges to gether more goodly treated and handeled /
than maister viues hath done in his boke: Whiche
boke whan I redde / I wished in my mynde
that eyther in euery countre women were lerned
in the latin tonge / or the boke out of latin transla
ted in to euery tonge: and moche I maruelled / as
I often do / of the vnrasonable ouersyght of men /
whiche neuer cease to complayne of womens con
ditions. And yet haupyng the education and order
of them in theyr owne handis / nat only do litell di
ligence to teache them and byng them by better /
but also purposely with drawe them fro lernyng /
by whiche they myght haue occasyons to beare
better

better by them selfe. But sith this faute is to far
gone and ouer largely spredde / to be shortly reme-
died. I thought at the least wyle for my parte hit
wolde do well to translate this boke in to our en-
glish tongue / for the commodite and profite of our
owne countrie. Whiche whan I had secretely done
by my selfe / I shewed hit vnto my syngular good
mayster and byrger vppe Syr Thomas More /
to whose iugement and correction I be to submyt
what so euer I do or go about / that I set any store
by: Who nat onely for the matter it selfe was very
gladde therof / but also for that (as he than shewed
me) he perceyued that hit shulde be to your noble
maiestie for the gracious yele that ye beare to the
vertuous education of the woman kynde of this
realme / wherof our lord hath ordeyned you to be
quene / so great and speciall pleasure / that he had
entended / his many folde busyness nat withstan-
dyng / to haue taken the tymes to haue translated
this boke hym selfe / i whiche he was (as he sayd)
very glad that he was nowe pzeuented / nor for es-
chewyng of his labour / whiche he wolde haue be
very glad to bestowe there in / but for bicause that
the frute therof may nowe soner come forth than
he coulde haue founde the tyme. Howe be it as I
answered hym / It were better to byrge forth the das-
tis in an hundred yerres (for so longe hit is or that
tree byrge forth the his frute) than crabbis in .iiii.
pere. And thoughe he reckenned hym selfe eased
of the translatynge I besought hym to take the

I.iii.

labour

labour to recte hit ouer / and correcte hit. Whiche
he ryght gladye dyd. Wherbye I haue bene the
more encouraged to put forth vnto your most noble
grace this translation: to whose maiestie lieth the o
riginall worke was dedicate. I was of very duety
me thought bounden to dedicate the translation.
Wherfore if there be / as I well wote there is / any
good in the matter / thanke be to mayster Wiues
the maker: if any thyng be well in this translati
on / thanke be to the labour of my good mayster.
For nothyng in this worke clayme I for myne
owne / but the shewe of my good zeale to do good to
to other / and seruiſe to your noble grace: whom
with the sacredde maiestie of the mooste
excellent prince your derest spouse /
& your noble issue / with en
crese of more / our lorde
lōge preferue in to
the weale of
your
selfe / your realme / and
al Chrystedome
besyde.



The p̄face of the moſte famous clerke
maſter Lodouic Alues vpon his boke
called the Inſtruction of a Chriſten woman
vnto the moſte gracious princes
Katharine quene of
Englande.



Haue ben moued partly
by the holynes and goodnes of
your luyng / partly by the fa-
uour and loue that your grace
beareth towarde holy ſtudy &
lernyng / to write ſome thyng
vnto your good grace / of thins
formation and byngyng vp of a Chriſten womā:
A matter neuer yet entreated of any mā / amōge
ſo great plentie and variete of wyttes & writers.
For Xenophon & Ariſtotel gyuyng rules of houſes
keepyng / and Plato makynge p̄ceptes of orde-
ryng the cōmon weale / ſpeke many thynges ap-
perteynyng vnto the womans office and dewte.
And ſaynt Cyprian / ſaynt Hieronymus / ſaynt Ambroſe /
& ſaynt Auguſtine / haue entreated of may-
des and widdowes: but in ſuche wyſe / that they
appere rather terhozt and cōſayle them vnto ſome
kynde of luyng / thā to inſtruct and teche them.
They ſpende al theyr ſpeche in the laudes & pray-
ſes of chaſtite. whiche is a goodly thyng and ſyt-
tyng for thoſe great wytted and holy men: Howe
be it / they write but fewe p̄ceptes & rules / howe
to lyeue: ſuppoſyng hit to be better / to exhozt them
vnto

unto the best / and helpe them bp to the hyghest:
than to enforme & teche the lower thynges. But
I wyl let passe all suche exhortatiōs / bicause eue-
ry body shall chole and pyke out the wapes of ly-
uyng / out of these mēes autorite / rather than
of my fātalie: and I wyl cōpyle rules of lyuyng.
Therfore in the fyrst boke / I wyl begynne at the
begynnyng of a womans lyfe / and leade her forth
unto the tyme of mariage. In the seconde / from
mariage unto wydowehede; howe she ought to
passe y tyme of her lyfe well and vertuously with
her husbāde. In the laste boke I enforme and
teche the wydowhed. And bicause y matter coude
nat be otherwysse handled / ther be many thynges
tolde in the fyrst boke / pertynyng unto wyues &
wydowes: and moche in the seconde belongynge
unto unmarried women: and some in the thyrde p-
teynyng unto al: Lest a mayde shuld thynke that
she nede to rede but onely the fyrst boke / or a wyfe
the seconde / or a wydowe onely the thyrde. I wyl
y euery of them shall rede all. In whiche I haue
ben moze short / thā many wold I shuld haue ben.
Notwithstandyng who so consydreth wel y cause
of myn entent / and taketh good hede / shall fynde
hit done nat without a skyll. For in gyuyng pre-
ceptes / a man ought specially to be bryfe: lest he
soner dull the wyttes of y reders / thā teche them /
with longe bablyng. And preceptes ought to be
suche / that euery body may soone can them / and
beare easily in mynde. For we shulde nat be igno-
rant of the lawes that Chyriste and his disciples /

Petre

Petre/ Paule/ James/ Iohn/ and Jude taught
vs: where we may se that they gyue vs þe diuine
preceptes bryfe and shortly: for who can beare in
remembraunce those lawes / whiche they beare nat
wel in mynde/ that haue spende theyr holle lyfe in
study of them. And therfore haue I neither thrust
in many examples / nor gone out of my matter to
entreat generally of vice and vertu/ whiche were
a large feeld to walke in: vnto the ende that my boke
myght be nat only redde without tediousnes: but
also be redde often. Moreover though the precep-
tes for men be innumerable: women yet may be
enfourmed with few wordes. For men must be oc-
cupied both at home & forth a brode/ both in theyr
owne matters and for the comon weale. Therfore
hit can nat be declared in few bokes / but in many
and longe/ howe they shall handle them selfe in so
many and diuers thynges. As for a woman hath
no charge to se to / but her honestie and chastyte.
Wherfore whan she is enfurmed of that/ she is suf-
ficiently appoynted. Wherfore theyr wyckednes
is þe more cursed and detestable / that go about to
perill the that one treasure of women: as though a
man had but one eie / and an other wold go about
to put hit out. Some write fylthy and bawdy ry-
mes; whiche me I can nat se what honest excuse
they can ley for themselves. But that theyr corrupt
mynde/ and swelled with poyson/ can breathe non
other thyng but venom/ to distroye them that are
nere vnto hit. But they call themselves louers/ and
I beleue they be so in dede/ ye and blynd & madde

to Withall. And though thou loue / canst thou nat
opteyne thynne owne / except thou infecte all other
therfore. In my mynde no man was euer banis
shed more rightfully / thā was Quide / at lest wise
if he was banished for writyng the crafte of loue.
For other wyte wāton and naughty balades / but
this worshipful artificer / must make rules in god
dis name & preceptes of his vnthriftines / a schole
maister of baudy / and a cōmon corrupter of vert
tue. Howe I doubt nat but some wyl thynke my
preceptes ouersore and sharpe. Howe be it the na
ture of al thynges is suche / that the way of vertu
is easy and large vnto good men / and the way of
vice contrary / strayte and rough. But vnto y^e mē
neither the way that they go in is pleasant / nor y^e
way of vertue large and easy inough : and sepyng
it is so / hit is better to assent vnto good men than
y^e : and rather to reken y^e bad folkes opinion false /
than the good mennes. Pythagoras the philoso
pher / & other of his schole / in the descriptiō of this
letter . y . say / that whan a man is paste the fyrst
difficulthe of vertue / all after is easy and playne.
Plato gyueth counsaile to chose the best way in ly
uynge : whiche way vse & custome shall also make
pleasant. Our lord in the gospelsayth / that the
way into the kyngdome of heuē is strayte / nat bi
cause it is so in dede / but bicause fewe go it : except
a mā wold couēt his wordes false / where he sayth :
My yocke is swete and my burthen lyght . Or els
where he promyseth / that there is no mā that for
goth any thyng for his sake / but he shall haue far
more

more for hit agayne / ye and that in this lyfe. And
what was ment therby / but the pleasures of ver
tue: Therfore I se vnto whom my preceptes shal
seme rigorous and sharpe / that is ponge me / that
be ignorant / wanton and vnchristy: whiche can
nat ones beate the sight of a good woman. And
lyke as rake horses nepe vnto euery mare / so they
go about euery tryflyng & pyup she wenshe / that
hath a pleasure to be loked vpon & loued. and they
wolde haue theyr foly to be allowable by the mul
titude of mysdoers. As who sayth / the agrement
& abusyon of people myght chaunge the nature of
thynges. Hit is no newes / that il folke hate them
that auryse them well. For Theophraste whan he
wryte of this same matter / and spake moche of
mariage sadly and wysely / he set comen harlottis
in his toppe. And one Leontium the concubine of
Metrodorus / started out and babled forth a boke
without all reason / or shame / ayens that mā most
excellent in wisdom and eloquence: whiche dede
was thought so itollerable / y as though no more
hope of goodnes were lefte / ther rose by a puerbe
of that matter / that the next remedy was to seke
a tre to go hange vpon. Saynt Hierome wryteth
of hym selfe vnto the holy mayde Demetrius in
this wyse: More than thyrty yere ago / I wryte a
boke of virginite / in y whiche I must nedes speke
agaynst vice and patefy the trappes of the deuyl /
for the instruction of the maide that I taught: y
whiche wrytyng many be agreued withall: whan
euery one taketh the matter / as said by hymselfe /

and wyl nat here me as an exhortour and counsel-
lour / but lothis me as an accuser and rebuker of
his doynges. Thus sayth he. Lo what maner of
men we shall displease with teachyng them ver-
tuously: verely suche as were a shame & rebuke
to please: but sadmen / chaste maydes / vertuous
wyues / wyse wydowes / and fynally all that are
true christen people / nat only in name / but also in
dede and with their hartes / wyl stand on our par-
tie / whiche knowe and agree all in this / that no-
thyng can be more mylde and gentyll than y pres-
ceptes of our fayth. Fro y whiche Christ graunt-
ys neuer to declyne oure mynde and purpose one
heares brede. I haue put in remembraunce of their
duete the good and holy women but slepyghtly / o-
ther now and than I take by sharply: bicause
I sawe that only techyng awayleth but a litle / vnto
those that strugle with the leader / and must be
drawen. Therfore haue I spoken sometyme the
more playnly: that they might se the filthynes of
theyr condicions / as hit were paynted in a table /
to chynit that they shuld be ashamed / and at laste
leauethey shamefull dedes: And also that good
womē shuld be gladder to se themselves out of those
vices / and labur more to be furder fro them / and
to etre into y abytacle of vertue. For I had leauer
as saynt Hieronymē couysayleth / auētūre my shā-
me fastnes a lytell whyle / than ieoparde my mat-
ter: so yet that I wolde nat fall into any vncleyn-
nes: which were the greattest shame that can be /
for hym y shuld be a maister of chastite: wherfore

ofte tymes the redeer must vnderstāde moze in sen-
tēce thā I speke in wordes. And this worke most
excellent and gracious quene / I offre vnto you in
lyke maner / as if a peynter wolde brynge vnto
you your owne visage and image / most cōnyng-
ly peynted. For lyke as in that purtrature you
myght se your bodily similitude: so in these boke
shall you se the resemblaunce of your mynde and
goodnes: bicause that you haue ben both mayde /
wyfe / and wydowe / and wyfe agayne: as I pray
god you maye longe contynue: and so you haue
handled your selfe in all thorde and course of your
lyfe: that what so euer you dyd myght be an exā-
ple vnto other to lyue after. But you had leauer
the vertues to be preyled than your selfe: howebe
it no man can preyse the vertues of women / but
he must nedes cōprehend you in the same preyse:
howbeit your mynde ought to be obeyed. Ther-
fore you shall vnderstande / that many lyke vnto
you be preyled here / by name expressely: but your
selfe spoken of contynually / though you be nat na-
med. For vertues can neuer be preyled / but they
muste nedes be preyled withall / that be excellent
in them / though theyr name be nat spoken of.
Also your derest doughter Mary shall rede these
instructions of myne / and folowe in lyuyng / whi-
che she muste nedes do: if she orde her selfe after
therāple that she hath at home with her of your
vertue and wysedome. For there is no doubt / but
she wyll do after them / and except she alone of all
other / disapoynt and begyle euery mannes opī-
nion /

nion / she muste nedes be both very good and ho-
ly / that is come of you and noble kyng Henry the
viij. suche a couple of mates : that your honour
and vertue passe al craftes of preysyng. Therfore
al other women shal haue an example of your lyfe
and dedes : and by these bokes that I haue dedi-
cated vnto your name / theys shal haue rules and
preceptes to lyue by : and so shall they be bounden
vnto your goodnes / both for that / whiche hit selfe
hath done in gyuyng example : and that hit hath
ben thoccolion of my writyng. And so I prey
god gyue your good grace longe well

to fare. At Bruges the yere

of our lorde. M. D.

and .xxij. the

v. day of A-

prile.



The fyrst boke of the instruction
of a Chyristen woman.

Of the bryngyng vp of the mayde whā
she is a babe. The fyrste chapter.



Habus Quintilian in his
boke where he doth istruct and
teche an oratour / wylleth his
begynnyng and entrance to be
taken from the cradell / and no
tyme to be slackted vnapplyed
toward thende and purpose of
the faculte entended : For we moche more diligēce
ought to be gyuen in a Chyristen virgine / that we
may both enfurme her encrease and orde hit and
her instruction and entryng / and that by and by
from the mylke : whiche I wolde / if it were possi-
sible / shulde be the mothers : And the same couns-
saile gyueth Plutarche and Phauozine / and man-
ny other of the wyldest and greattest philosophers.
For by that meanes the loue shall be the more bes-
twene the mother and the doughter / whan none
of the mothers name shalbe taken from her and
put vnto any other . For nurces be wont also to be
called mothers . And the mother may more trues-
ly reken the doughter her owne / whom she hath
nat onely bozne in her wombe and brought into
the worlde / but also hath caried styl in her armes of a
babe / vnto whom she hath gyuen tete / whom she
hath nourished with her owne blod / whose slepes
she hath cherished in her lappe / and hath cherfule

by accepted and kyssed the fyrst laughes / and fyrst
hath ioyfully herde þe stametyng of hit / couetyng
to speke / and hath holden hard to her brest / pray-
eng hit good lukke and fortune. These thynges
shall cause and ingendre suche reuerent & inwarde
loue in the doughter toward the mother agayne /
þe she shalbe far more loued & setby of her dought-
ter / bicause of þe loue that she hath so abundantly
conceyued towarde her in grene and tender age.
Who can now express / what charite these thyn-
ges encrease amonge folke / whan wylde beastes
that haue no knowlege nor perceyuing what loue
meaneth / yet loue theye noysshers and byngers
bp / nor shon the daungers of deth to defende and
saue them: Moreouer I wot nat howe / but so hit
is / that we sowke out of our mothers teate to ge-
ther with the milke nat only loue but also conditi-
ons and dispositions. And that is the cause sayth
the philosopher Phauozine / that maketh men to
maruaple why theye se many chyldzen / comme of
chaste and good women / nothyng lyke theye pa-
rentes / neither in mynde nor bodie: nor the comen
sayeng come bp of nought / whiche is nat vnknor-
wen nat vnto chyldzen: They that haue ben nur-
red with sowes mylke haue roiled in the mier. For
that cause the wise mā Chrysippus bad chose the
wysseste and beste nurces. Whiche precepte I my-
selfe wyl ensue and counsaile þe mothers / that may
nat noyssh theire chyldzen with theire owne mylke /
to do likewyse. Neyther I wyl so great diligēce to
be geue in sekynge a nurce for a boy as for a maide.

Quins

Quintilian thought hit sufficient to commaund that
the nurces shuld nat be foule and rude spoken / by
cause the wayes and maner of spekyng taken in
youth / wolde be harde to gette away. As for their
maners he cared nat so greatly / Whiche the man
chylde doth ofter lerne from home than at home.
And yet he doth allege the opinion of Chrysippus
as though he allowed the same. But the mayde
whom we wolde haue specially good / requireth al
intendaunce both of father and mother / lest any
spotte of vice or vnclenlynnes shulde stycke on her.
Let her take no suche thynges neither by her bo
dily senses and wyttes / nor by her nourishyng and
brynnyng by. She shal fyist here her nurse / fyist
se her : and what so euer she lerneth in rude and is
gnozent age / y wyl she euer labour to couiterfete &
folowe counnyngly . Therfore saynt Hieronymus /
whan he dyd teche the doughter of Aeta / he war
ned that the nurse shulde be no drunkard / nor was
ton / nor full of talke and chattyng.

Of the residue of her infancy.

The seconde Chapter.

After that she is ones weaned and
begynneth to speke and go / let al her play
& pastyme be with maydes of her owne age / and
within the presence either of her mother or of her
nurse / or some other honest woman of sad age / y
may rule and measure the playes and pastymes
of her mynde / and set them to honestie and vertu.

Shoold be al mānes kyn away from her: nor let her
nat lerne to delite amōge men. For naturally our
loue contynueth the longest towarde them / with
whom we haue passed our tyme in youth. whiche
affection of loue is the most stronge with women:
bicause they be more disposed to pleasure and dis-
lypance. Nowe in that age / whiche can nat yet dis-
cerne good from bad / they shulde be taught none
puell. And hit is an vngacious opinion of them
that say / they wyl haue theyr chyldren to knowe
both good and puel. For by that meanes they say
they shall the better fle vice & folowe vertue. But
hit were more suretie / and more profytable / and
thereto more happy / nat only to do none yll / but al-
so nat ones to knowe hit. For who hath nat herd /
that we were cast into misery / that selfe houre that
the fyrst ancetries of mankynd knewe what was
good and what was bad? And verely / fathers yf
wyl nat haue theyr chyldren vnerpert and ignorāt
of puel / be worthy that theyr chyldre shuld knowe
both good and yll: And whan they repent them of
theyr puel doynge / shuld call yet vnto remēbrance /
that they lerned to do puel by theyr fathers mynd
and wyl. Let the mayde lerne none vnclenly woꝝ-
des / or wātō / or vncomely gesture & mouing of y
body / nat so moche as thā whā she is yet ignorāt
what she dothe / and innocent. For she shall do the
same / whan she is growen bygger and of more dis-
cretion. And it chaunceth vnto many / that what
thyng soeuer they haue ben accustomed i before /
they do the same after ward at vnwarres and bus-

auyſedly. And oftentimes ſuche bꝛaydes come vpon them agaynſt theyꝝ wyl. And the worſe they be/ the oftener they do them. For folkes myndes beare them better awaye. Let the father and mother be well ware that they allow none vncomely dede of her/ neyther by wordes/ laughynge/ nor countenance/ neyther kyſſe and embrace her therfore: whiche is the ſowleſt dede of all. For y maide wyl labour to reherſe often that/ whiche ſhe thynketh ſhall pleaſe beſt her father and mother. Let all her brynngynge bp be pure and chaſte the fyrſt yeres/ bicauſe of her maners/ y which take theyꝝ fyrſt furnyng of y cuſtome in youth and infancy.

Of her fyrſt exerciſe. The thyrde Chapter.

W Han ſhe is of age able to lerne any thyng/ let her begynne with that/ whiche pteyneth vnto the oznamēt of her ſoule/ and the keepynge and ordyng of an houſe. Howbeit I appoynt no tyme to begynne. Some reken beſt to begyn at the ſeuenth yere: in whiche opinion are Ariſtotel/ Cratoſthenes/ and Chꝛyſipp⁹. Quinzilian wolde begynne at the fourth or fyfte yere. But I put all y ordyng of this matter in the diſcretion of the fathers and mothers: whiche may take auyſement after the qualities and complexions of the childe: ſo they be nat letted with inordinate affection: by reaſon wherof ſome ſet ſo moche by theyꝝ children/ and care ſo ſore for them/ y

C. iij. they

they kepe them from all labour: leste they shulde
fall into any syknes. So whan they wene to en-
crease and strenght theyr bodies / they bruse & wea-
ken them. The cherishynge and sustenance of the
fathers and mothers hurteth moche the childre /
that gyueth them an vnbrydled lybertie vnto vice
infinite: and specially þ maydes. But these be res-
frayned & holden vnder for the most part by feare:
whiche if hit lacke / than hath she all the brydell of
nature at large / and runneth heedlong vnto mys-
chief / and browneeth her selfe therin: and cometh
nat lyghtly to any goodnes / without she be of na-
ture suche as we may se some. Therfore lette her
both lerne her boke / & beside that / to handle wolle
and flaxe: whiche are two craftes yet leste of that
olde innocent worlde / both profitable and keepers
of temperance: whiche thyng specially women
ought to haue in price. I wyl medle here with no
lowe matters / lest I shulde seme to make moche
ado about thynges that be to symple for my pur-
pose. But I wolde in no wyse that a womā shuld
be ignorant in those feates / that muste be done by
hande: no nat though she be a princes or a quene.
For what can she do better / or ought to do rather /
what tyme she hath ryd her busines in her house:
Shulde she talke with men or other women: And
what shal she styll talke of: Shal she neuer holde
her peace: Or shal she syt & muse: What I praye
you: Womans thought is swyfte / and for þ most
parte vnstable / walkyng and wandrynge out fro
home / & soone wyl slepe / by the reason of hit owne
slyper

lypernes / I wot nat howe far. Therfore redyng
were the best / and ther vnto I gyue them counsaile
specially. But yet whan she is wery of redyng / I
can nat se her idel / as it were the women of Perse
lande / drowned in volupteis and pleasures / syt-
tyng amonge the company of gelded men / syng-
yng and bankettyng continually : whiche pleas-
sures were ofte changed and renewed to eschewe
tediousnes : and the end of one pleasure was the be-
gynnyng of an other folowynge. Saynt Hierony-
me wolde haue Paula to handle wolle / that most
noble woman commē of the blode of Scipio and
Gracchus : whiche was also descended of the ly-
nage of kynge Agamemnon the prince of all kyn-
ges : and to lerne to dresse it / and to holde and oc-
cupie a rocke / with a wolle basket in her lappe / &
turne the spyndel / and drawe forth þe threde with
her owne fyngers. And Demetrias / whiche was
as great of byrthe / as myghty of possessions as
she / he bade haue wolle in her hādes : and herselfe
either to spynne / to warpe / or els wynde spyndels
in a case for to throw wofe of / & to wynde on clewes
the spynnyng of others / & to orde suche as shuld
be wouen. For the dresyng of wolle hath ben cuer
an honest occupation for a good womā. In Rome
all maydes / whā they were fyrst married / brought
vnto theyr hus bandes house dystaffe and spyndel
with wolle / and wyped / stryked / and garnysshed
the postes with wolle. whiche thyng was a great
ceremony with them. And aft / she shulde be made
syttē on a selle with wolle / that she myght lerne /
what

what she ought to do at home. Than afterwarde
she shulde saye these wordes vnto her hus bands:
Where as þ art Caius/ there am I Caia. Nowe
was this Caia Tanaquil an Etruscan bozne/ a
very noble woman and a sadde/ wyfe vnto kynge
Tarquine Priscus. Whiche Caia Tanaquil bled
at her labour in wolle. Therfore after her deth she
was worshypped for a goddes/ and her image set
vp with a rocke/ as a token and a signe of chastite
and labour. Also there was a custome to crye at þ
weddyng oftē tymes/ Thalassio Thalassio/ that
is as ye wolde saye/ The wolle basket The wolle
basket: to thentent/ the newe married wyfe shuld
remembre/ what she shuld haue to do. Therfore it
was rekened a sygne of a wise and a chaste womā
to do that busynes. The kynges sonne of Rome/
and noble yonge men of the kynges blode/ whan
they fell at argument about theyr wyues/ & came
sodaynly home to Rome/ they founde other of the
kynges daughters in lawe amonge theyr compa
nions and mates makynge good chere: But they
founde Lucrecia syttyng at her wolle vntyl late in
the nyght/ and her maydes busy about her/ in her
owne house. Than all they by one assent gaue her
the price of goodnes and chastite. What tyme all
the empire and dominion of Rome was in Augus
tus handes/ yet he set his daughters & his necis
to worke vpon wolle. Likewyse Terēce/ where he
doth describe a sobre & a chaste yōge womā sayth:
Gettyng her spyng by wolle & webbe. And So
lomon/ where he doth speke of the pypse of an ho
ly wo

ly woman sayth: She sought for wolle and flaxe:
and wrought by the counsaile of her hādes. For
it maketh no force after my mynde/ whether it be
wolle or flaxe/ for bothe pertyne vnto the necessar
y vles of our lyfe: and be honest occupations for
wome. Anna mother vnto Samuel the prophet/
made with her owne hādes a linnen rochet for her
sonne. The most chaste quene of Ithace Penelope
passed the. xx. yeres that her husbād was away/
with weauynge. Quenes of Macedony & Epyre
weaued garmentes with theyr owne handes/ for
theyr husbādes/ & bretherne/ & fathers/ & chil
dren: of whiche maner garmentis/ kyng Alexās
der shewed some vnto the quenes of Perle lande/
that his mother and sisters had made. Wryters of
hystories make mention/ that in olde tyme there
was wont in Spayne great wagers to be layde/
who shuld spynne/ or weaue most/ and tymes were
apoynted to bringe forth theyr worke to shew hit/
and ggeue iugement of hit. And great honour and
preyle was ggeuen vnto them/ that labored most
and dyligentlyest. And yet vnto this day/ remay
neth the same mynde and loue of sobre sadnes in
many: and thapplayenge of theyr worke is boasted
and talked of: And amonge all good women hit
is a great shame to be idell. Therfore quene Isab
bell kyng Ferdinandos wyfe taught her dought
ers to spynne/ sowe/ and peynt: of whom two
were quenes of Portugal/ the thyrde of Spayne/
mother vnto Carolus Cesar: & the fourth moost
holy and deuoute wyfe vnto the moost gracious
D kyng

kyng Henry the. viij. of Englaunde. Let the mayde
also lerne cookery / nat that flubberyg and excesse
in meates to serue a great meyny / ful of delicious
pleasures & glotony: whiche cookes medle with /
but sobye and measurable / that she maye lerne to
dresse meate for her father / and mother / and bre-
therne / while she is a maide: and for her husbāde
and children / whan she is a wyfe: and so shall she
gete her great thāke both of the one and thother:
whan she doth nat laye al the labour vpon the ser-
uantes: But her selfe prepare suche thynges as
shalbe moze pleasant vnto her father and mother
betherne / and husbāde / and childre / than if they
were dressed by seruantes. And that y more pleas-
sant / if they were seke. Noz let no body lothe the
name of the kechyn / namely beyng a thyng very
necessary: without the whiche neither like folkes
can amende / noz hole folkes lyue. The whiche oc-
cupacion Achilles both a kyng & a kynges son & a
lorde most noble dyd nat disdain to do. For what
tyme Uelles and Nestor came to hym / for a gre-
ment bitwene hym and Agamemnon / he layde y
tables hym selfe / and tucked vp his clothes / and
went into the kechyn / and prepared theyr meate /
to make the noble pryncis sobye and tēperate chere /
whm he loued so wel. Also hit is a thyng pettey-
nyng vnto temperāce and honestie: for whan the
maistres or her doughter is by / al thyng is done
y more diligēty. What deyntenes of hāde is that /
and what lothyng of the kechyn / that they maye
nat abide to hādle or se that / whiche theyr father /
or moze

oz mother / oz hus bande / oz brother / oz els they
childe must eate. Let them y do so / vnderstand / y
they biray & file they hādes moze / whā they lay
them on a nother mā thā their owne hus bād / thā
though they babled & blacked them in soute. And
y it is moze shame to be seen in a daūce thā in y kes
chyn / & to hādle well tables & cardes than meate.
And moze becometh a good womā to tast a cuppe
of dypnke in a feast oz a bāket / reached vnto her by
an other man / than to taste a suppyng in the kes
chyn to gyue her hus bande. Therfore by my coun
saile a woman shal lerne this crafte / that she may
in euery tyme of her lyfe please her frendes / and
that the meate may come moze clenly vnto the ta
ble. I haue seen in Spayne and in France / that
haue mended of they syckenes by meates dresled
of they wyues / daughters / oz daughters in lawe
and haue euer after loued them far the better for
hit. And agayne I haue sen / that haue be hated
as daughter of the father and daughter in law of
the father in lawe / & wyfe of her hus bād / bicause
they haue sayd / they coude nat skule of cookery.

Of the lernyng of maydes.

The fourth chaptre.

Of maydes some be but lyttell mete
for lernyng: Lyke wyse as some men be vns
apte / agayne some be euē bozne vnto hit / oz at lest
nat vnfete for hit. Therfore they that be dulle are
nat to be discoraged / and those that be apte / shuld

D. ii.

be

be harted & enioyaged. I perceyue that lerned wo-
men be suspected of many: as who sayth/ the sub-
tyltie of lernynge shulde be a nourishment for the
malitiousnes of their nature. Verely I do nat as-
lowe in a subtile and a crafty womā suche lernynge/
as shulde teche her disceyt/ and teche her no good
maners and vertues: Notwithstandyng the pre-
ceptes of lyuynge/ & the exāples of those y haue lyued
wel/ and had knowlege together of holynes/ be y
keepers of chastite and purenes/ and the copies of
vertues/ and pricke to pricke and to moue folkes
to contynue in them. Aristotel asketh a question/
why trompetters and mynstrelles/ that playe at
festes for wagis/ and resortynge & gatherynge
of people/ whom the grekes call in their langage/
as ye wolde say/ Bacchus seruantes/ be euer g-
uen vnto pleasures/ and no goodnes at all: but
spēde out theyr chyfte and theyr lyfe in naughti-
nes. He maketh answer hym selfe/ that hit is so/
bicause they be euer amonge volupteis and plea-
sures/ and bankettyng: noz here any tyme y pre-
ceptes of good lyuynge: noz regarde any mā that
lyueth wel: and therfore they can lyue none other
wyse thā they haue lerned/ eyther by seynge or he-
rynge. Nowe haue they herde/ noz seen/ neither vs-
sed any thyng/ but pleasure and beastlynes/ as
monge vncouetly cryenge and shouttyng/ amōge
dauncers and kyssers/ laughers and eaters/ drin-
kerdes and spewers/ amonge folke drowned in ex-
cedyng ouermuche ioye and gladnes: all care and
mynde of goodnes layde aparte: Therfore must
they

they nedes shewe suche thynges in theyr conditi-
ons and all theyr lyfe. But you shall nat lyghtly
fynde an yll woman / except it be suche one / as ey-
ther knoweth nat / or at leste way consydereth nat
what chastite & honestie is worth: nor seeth what
myschief she doth / whā she forgoth hit: nor regar-
deth / howe great a treasure / for howe soole / for
howe lyght / and transitorie an image of pleasure
she changeth: what a sort of vngrationnesse she
lettereth in / what tyme she shutteth forth chastite:
nor pōdeth what bodily pleasure is / howe bayne
and folyshe a thyng / whiche is nat worth the tur-
nyng of an hande / nat only vnworthy: wherfore
she shulde cast away that / whiche is moost goodly
treasure / that a woman can haue. And she that
hath lerned in bookes to castethis and suche other
thynges / and hath furnyshe & fensed her mynde
with holy counsailes / shall neuer to do any vilany.
For if she can fynde in her harte to do naughtly /
hauyng so many p̄ceptes of vertue to kepe her /
what shulde we suppose she shulde do / hauyng no
knowledge of goodnes at al: And truely if we wold
call tholde worlde to remembraunce / and reherce
theyr tyme / we shall fynde no lerned woman that
euer was yll: where I coude brynge forth an hun-
dred good / as Cornelia / the mother of Gracchus /
whiche was an example of al goodnes & chastite /
and taught her childre her owne selfe. And Portia
the wyfe of Brutus / that toke of her fathers wy-
sedome: And Cleobula doughter of Cleobulus /
one of the viij. wyse men / whiche Cleobula was

so gyuen vnto lernynge and philosophie / that she
clerely despised all pleasure of the body / and lyued
perpetually a mayde: at whom the doughter of
Pythagoras the philosopher toke exāple / whiche
after her fathers deth was the ruler of his schole /
and was made the maistres of the college of vir-
gins. Also Theano / one of the same secte & schole /
doughter vnto Metapontus / whiche had also the
gyfte of prophesie / was a womā of syngular chas-
tite. And saynt Hieronyme sayth / that the .x. Sis-
tilles were virgins. Also Cassandra / and prophe-
tis of Apollo / and Juno at Cryslla / were virgins /
and that was a cōmon thyng / as we rede / that
those women þ were prophetes were virgins eke.
And she that answered suche as came to aske any
thyng of Apollo in Delphis / was euer a virgine:
of whom the fyrste was Phemone / whiche fyrste
fōūd verse royal. Also Sulpitia / wyfe vnto Cales-
no / lefte behynde her holy p̄ceptes of matrimo-
ny / that she had vsed in her lypynge her selfe / of
whom the poete Martial writeth in this wyse:

Bedeth Sulpitia all ponge women
That cast your mynde to please one man
Bedeth Sulpitia also all men
That do entende to please one woman
Of honest and bertuous loue doth she tell /
Chaste pastymes / playes / and pleasure
Whose bokes who so consydreth well
Shall say / there is none holper.

And hit is playnly knowen / that no man in that
tyme was more happy of his wyfe / thā was Cal-

leno of Sulpitia. Hortentia the daughter of Hortentius the orator / dyd so resemble her fathers eloquence / that she made an oration vnto the iuges of the cite for the women: whiche oration the successors of þ tyme dyd rede / nat onely as a laude and praysse of womens eloquence / but also to lerne conyng of hit / as wel as of Cicero or Demosthenes orations. Celsia of the cite of Alexandre / kyns womā vnto Spyrā þ philosopher / was of so great lernyng and vertuous disposition / that she was a woude vnto all the worlde in her tyme. Corinna Theia a vertuous woman ouercame þ poete Pindar. v. tymes in verses. Paula þ wyfe of Senec / enfourmed with the doctrine of her hus bande / followed also her hus bande in conditions. And Senec hym selfe maketh sorowe / that his mother was nat wel lerned in the preceptes of wyse men / whiche she had be entred in at her hus bandes comandement. Argentaria Dolla / wyfe vnto the poete Lucane / whiche after her hus bandes deth corrected his booke / and it is said / that she helped hym with the makyng / was a noble woman of byrth / rych / and excellent of beautie and wyrt / and chaste: of whom Calliope in Statius spekeþ thus vnto Lucane /
I shal nat only gyue the excellence in makyng
But also bynde in mariage the vnto
One mete for thy witte and great conyng
Suche as Venus wold gyue or the goddess Juno
In beautie simplicitie / and gentilnes
In byrth / grace / fauour / and riches.

Also

Also Diodorius the logitiā had. v. daughters excellent in lernynge and chastite: of whom Philomayster vnto Carneades / wyrteth the historie. Senobia the quene of palmyra / was lerned boch in latyn and greke / and wrote an historie: of whom / with other mo in the next boke / I shal tel the maruaylous chastite. I nede nat to reherse þ Chyristen women / as Tecla disciple of Paule / a scoler mete for suche a noble maister: and Catharine of Alexandria / daughter vnto Costus / whiche ouercame in disputations the greatest & most exercised philosophers. There was one of the same name Catharine Senēsis a wondrous conyng mayde: whiche hath lefte behynde her exāples of her witt: in the whiche doth appere the purenes of her moste holy mynde. No: we nede nat to enuy the pagās for they: poetis: whiche haue in one howse foure maydes all poetis / the daughters of Philippe. And in saynt Hieronymes tyme all holy women were very wel lerned. Wolde god þ now a dayes / many olde mē were able to be cōpared vnto them in counnyng. Saynt Hieronyme wyrteth vnto Paula / Leta / Eustachiu / Fabiola / Marcella / Furia / Demetrias / Salina / and Hierontia: Saynt Ambrose vnto other: Saynt Augustyne vnto other: and all maruelous wytted / wel lerned / and holy. Valeria Proba / whiche loued her husbāde singlarly well / made the lyfe of our lord Christe out of Virgils verses. Wyters of cronicles saie / that Theodosia / daughter vnto Theodosius the yonger / was as noble by her lernyng and vertue / as by

as by her Empire: & þat makynge þat be take out of
Homer named cétones be called hers. I haue red
epistles and counnyng woꝝkes of Hildegarde / a
mayde of Almayne. There hath bene seen in our
tyme the foure daughters of quene Isabell / of
whom I spake a lytle before / that were wel lerned
al. It is tolde me with great pꝛeysle and maruaile
in many places of this coultre / þat dame Joanne / þat
wyfe of kyng Philippe / mother vnto Carolus / þat
nowe is / was wont to make answeꝛe in latyn / & þat
without any studye / vnto the oꝛations that were
made after the custome in towne / vnto newe pꝛin
ces. And lyke wyfe the Englysshemen say by theyꝛ
quene / sister vnto þat said dame Joanne. The same
sayth euery body by the other .ii. sisters / whiche
be deed in Poytugale: The whiche .iiij. systers
there were no quenes by anye mannes remem
braunce moꝛe chaste of bodye thanne they: none of
better name / none better loued of theyꝛ subiectes /
noꝛ moꝛe fauored: noꝛ better loued theyꝛ husban
des: none that moꝛe lawelye dyd obey them: noꝛ
that kepte bothe them and all theyꝛs better with
out spotte of vilanye: there were none that moꝛe
hated fylthynges & watonnes: none that euer dyd
moꝛe perfectly fultyll all þat poꝛtes of a good womā.
Nowe if a mā may be suffered amonge quenes to
speke of moꝛe meane folkes / I wolde reke amōge
this sorte þat daughters of. S. T. M. Kn. M. C.
and C. and with them theyꝛ kyngs womā. M. C.
whom theyꝛ father nat content only to haue them
good and very chaste / wolde also they shulde be wel
lerned:

E

lerned:

learned: supposyng that by that meane they shulde
be more truly and surely chaste. Wherin neyther
that great wyse man is disceyued / nor none other
that are of the same opinion. For the study of ler-
nyng is suche a thyng / þ it occupieth ones mynde
holly / & lpfreth hit by vnto the knowlege of moste
goodly matters: and plucketh hit from the reme-
braunce of suchethynges as be foule. And if any
suche thought come in to theyr mynde / eyther the
mynde / well fortified with the pzeceptes of good
lyuyng / auoydeth them away / or els hit gyueth
none hede vnto those thynges / that be byle and
foule: whan hit hath other most goodly and pure
pleasure / where with hit is deylted. And therefore
I suppose that Pallas the goddes of wysedome &
counyng / and all the Muses / were feyned in olde
tyme to be virgins. And the mynde / set vpon ler-
nyng and wysedome / shall nat only abhorre from
foule lust / that is to saye / the moste white thyng
from soule / and the most pure from spottes: But
also they shall leaue all suche lycht and tryslyng
pleasures / wherin the lycht fantasies of maydes
haue deylte / as songes / daunces / and suche other
wanton & peysshlyng playes. A woman sayth Plu-
tarche / gyuen vnto lernyng / wyll neuer deylte in
daunsyng. But here parauenture a man wolde
aske / what lernyng a woman shulde be set vnto /
and what shall she studye: I haue tolde you / The
study of wysedome: þ whiche dothe enstruct their
maners / and enforme theyr lyuyng / and teacheth
them the waye of good and holy lyfe. As for elo-
quence

quence I haue no great care / nor a womā nedeth
it nat: but she nedeth goodnes & wysedome. For
it is no shame for a woman to hold her peace: but
it is shame for her and abominable to lacke discre-
tion / and to lyue yll. For I wyl nat here condempne
eloquēce / whiche both Quintilian / & saynt Hiero-
nyme folowynge hym say / was preyed in Cornelia
the mother of Gracchus / & in Hortentia y^e doughter
of Hortentius. If there may be foude any ho-
ly and well lerned woman / I had leauer haue her
to teche them: if there be none / let vs chole some
man either well aged / or els very good and vertu-
ous / whiche hath a wyfe / and that ryght sayre
ynough / whom he loueth well: and so shal he nat
desyre other. For these thynges ought to be seen
vnto / for as moche as chastite in byrnyng by a
woman requyrez the most diligēce / and in a ma-
ner al together. Whan she shalbe taught to rede /
let those bokes be taken in hande / that may teche
good maners. And whan she shall lerne to wryte /
let nat her example be boyde verses / nor wanton
or tryflyng songes: but some sad sentence / prudent
and chaste / taken out of holy scripture / or the say-
enges of philosophers: whiche by often wrytyng
she may fasten better in her memory. And in ler-
nyng / as I poynt none ende to the man / no more
I do to the woman: sayyng it is mete that y^e mā
haue knowlege of many & dyuerse thynges / that
may both profet hym selfe and the cōmon welthe /
bothe with the vse and increasyng of lernynge.
But I wolde the woman shulde be all together in
C.ii. that

that parte of philosophy / that taketh vpon hit to
enfourme / and teache and amende the conditiōs.
Finally let her lerne for her selfe alone & her yonge
children or her sisters in our lord. For it neither be-
cometh a womā to rule a schole / nor to liue among
men / or speke a brode & shake of her demurenes &
honestie / eyther all together or els a great parte:
whiche if she be good / hit were bett to be at home
within / and unknowē to other folkes. And in com-
pany to holde her tonge demurely. And let frwe se
her / and none at al here her. Chapostle Paule the
bessel of election / enfurmyng & teachyng the chur-
che of the Corinthis with holy pceptes / saythe:
Let your women holde theyr tonges in congrega-
tions: nor they be nat allowed to speke but to be
subiecte as the lawe biddeth. If they wolde lerne
any thyng / lettethem aske theyr hus bandes at
home. And vnto his disciples Timothe he writ-
teth on this wyse: Let a woman lerne in silence
with all subiection. But I geue no licence to a wo-
mā to be a teacher / nor to haue authorite of y man
but to be in silēce. For Adam was y fyrst mayde /
and after Cue / and Adam was nat betrayed / the
woman was betrayed in to the breche of the com-
mandement. Therfore bicause a womā is a fraile
thyng / and of weake discretion / and that maye
lightely be disceyued: whiche thyng our fyrst mo-
ther Cue sheweth / whom y deuyll caught with a
lyght argument. Therfore a woman shulde nat
teache / lest whan she hath taken a false opinion &
beleue of any thyng / she spred hit into the herars /
by the

by the autorite of maisterthyp / and lightly bringe
other into the same errour / for y lerners comenly
do after the teacher with good wyll.

**What bookes be to be redde / and
what nat. The. v. Chapter.**

Synt Hieronymus Wrytynge vnto
Leta of the teachyng of Paula / comaun-
deth thus: Let her lerne to here noth yf nor speke
but it that pertyneth vnto the feare of god. For
there is no dout / but he wyll coufayle the same of
redyng. There is an vse now a dayes worse than
amonge the pagans / that bookes wryte in our mo-
thers tonges / y be made but for idel men & womē
to rede / haue none other matter / but of warr and
loue: of the whiche bookes I thynke it shal nat nede
to gyue any preceptes. If I speke vnto Christen
folkes / what nede I to tell what a myschief is to-
warde / whan strawe & drye wodde is caste into y
fire: yf but these be wryte say they / for idell folke /
as though idelnes were nat a vyce gret inough of
it selfe / without firebrōdes be put vnto hit / wher-
by fire may catche a mā altogether & more hote.
What shulde a mayde do with armour: Whiche
ones to name were a shame for her. I haue herde
tell / that in some places gentyl womē behold mar-
uelous busily the playes and iustynges of armed
men / and gyue sentence and iugement of them:
and that the men feare and set more by theyr iuges-
mentes than the mennes. Hit can nat lightly be

a chaste mynde / that is occupyed with thynkyng
on armour / and turnap / and mannes valiaunce.
What placis amōge these be for chastite vnarmed
and weake: A womā that vseth those feates dꝛyn-
keth popson in her hert: of whom this care and
these wordes be the playne sayenges: This is a
dꝛedly sickenes / nor yet ought to be shewēd of me:
but to be couered and holden vnder / lest hit hurte
other with the smell / and defile them with the in-
fection. Therfore whan I can nat tell whether it
be mete for a Christen mā to handle armur / howe
shuld hit be leful for a woman to loke vpon them /
ye though she handle them nat / yet to be conuers-
sant amonge them with herte and mynde / whi-
che is worse. Moreover / wherto redest thou other
mennes loue and glosyng wordes / and by lytell &
lytel dꝛykest þ entycemētes of þ popson vnknow-
ynge / and many tymes ware and wittyngly. For
many / in whom there is no good mynde all redy /
redē those bokes to kepe them self i the thoughtes
of loue: It were better for them nat only to haue
no lernynge at all / but also to lese theyꝝ eyes / that
they shulde nat rede: and theyꝝ cares / that they
shulde nat here. For as our lorde sayth in the gos-
pell: hit were better for them to go blynde & desse
into lyfe / than with .ij. eyes to be caste into helle.
This mayde is so vile vnto Christen folkes / that
she is abominable vnto pagās. Wherfore I wou-
der of the holy pꝛeachers / that whan they make
great a do about many small matters / many ty-
mes / they crye nat out on this in euery sermone.

I mar:

I maruaple that wyse fathers wyll suffre theyr
daughters / or that husbandes wyll suffre theyr
wyues / or that the maners & customes of people
wyll dissemble and ouer loke / that women shal vse
to rede wantonnes. Hit were syttryng that cōmon
lawes and officers shulde nat onely loke vpon the
courtes & matters of sute / but also maners bothe
cōmune and pryuate. Therfore hit were conuenis
ent by a cōmune lawe to put away foule rebaudy
songes / out of the peoples mouthes : whiche be
so bled / as though nothyng ought to be songen in
the cite / but foule and fylthy songes / that no good
man can here without shame / nor no wyse man w
out displeasure. They y made suche songes seme
to haue none other purpose / but to corrupt the ma
ners of yōge folkes : and they do none other wise /
than they that infecte the cōmon welles with poy
son. What a custome is this / that a songe shal nat
be regarded / but hit be ful of fylthynes : And this
the lawes ought to take hede of : and of those vni
gracious bokes / suche as be i ny cōutre i Spayn
Amadise / Flozlande / Tirante / Cristane / and Ces
lestina y baude mother of noughtynes. In frāce
Lancelot du Lake / Paris and Vienna / Donthus
and Sidonia / & Belucyne. In flāders / Flori and
Whit flowre / Leonel and Canamout / Curias and
Flozet / Pyramus and Thyf be. In Englande /
Parthenope / Genarides / Hippomadon / William
and Belpour / Libius and Arthur / Guye / Bec
uis / and many other. And some translated out of
latine in to bulgare speches / as y vnsauery cōceps
tes

tes of Poggius / and of Aeneas Silvius / Curias
lus and Lucretia : whiche bokes but idell menne
wrote vnlearned / and sette all vpon fylthe and vis
tiousnes : in whom I wonder what shulde delite
me but y vice pleaseyth them so moche : As for lets
nyng none is to be loked for in those men / whiche
saue neuer so moche as a shadowe of lernyng them
selfe. And whā they tell ought / what delyte can be
i those thynges / y be so playne & folyshe lyes : One
kylleth .xx. hym selfe alone / an other .xxx. an other
wounded with .C. woundes / and leste deed / riseth
vp agayne / and on y next day made hole & stroge /
ouer cometh .ii. grantes : and than goth away lo
den with golde / and syluer / and precious stones /
mo than a galy wold cary away. What a madnes
is hit of folkes / to haue pleasure in these bokes :
Also there is no wytte in them / but a fewe wordes
of wanton luste : whiche be spoken to moue her
mynde with / whom they loue / if it chaunce she be
stedfast. And if they be redde but for this / the best
were to make bokes of baudes craftes : for i other
thynges / what crafte can be hadde of suche a ma
ker / that is ignorant of all good crafte : For I ne
uer harde man say / that he lyked these bokes : but
those that neuer touched good bokes. And I my
selfe some tyme haue redde in them / but I neuer
foud in them one steppe either of goodnes or wyt.
And as for those y preysse them / as I knowe some
that do / I wyll beleue them / if they preysse them
after that they haue redde Cicero and Senec / or
saynt Hieronymus / or holy scripture : and haue mē
ded

ded they? lyuyng better. For often tymes þ onely
cause why they pzeple them is / by cause they se in
them they? owne cōditions / as in a glasse. Final-
ly / though they were neuer so wytty and pleasāt /
yet wold I haue no pleasure infected with poyso:
nor haue no woman quickened vnto vice. And be-
rely they be but folyshe hus bādes and mad / that
suffre their wiues to waxe more vngrationally sub-
tyle by redyng of suche boke. But wherto shuld
I speke of folyshe and ignorant wyrters / seyng
that Ouide wolde nat / that he that entredeth to
fle vnchast maners / shulde ones touche the most
witty and well lerned poetes of the grekes and las-
tynes / that wyte of loue. What can be told more
pleasant / more swete / more quicke / more pfitas-
ble / with all maner of lernynge / thā these poetes /
Calimachus / Phileta / Anacreon / Sappho / Ti-
bullus / Propertius / and Gallus: whiche poetes
all Grece / al Italy / yea al the world letteth great
pryce by: and yet Ouide byddeth chaste folkes let
them alone / sayeng in the seconde boke of the Re-
medies of loue /

Though I be lothe / yet wyl I sape
With wanton poetes se thou do nat mell
Ha myne owne vertues nowe I caste awaye
Beware Calimachus for he teacheth well
To loue / and Coug al so well as he
And olde Anacreon wyrteth full wantonly
And Sappho eke often hath caused me
To deale with my lady more liberally.

Who can escape fe / that redeth Tibullus /

f

Dr. Pros

O Propertius / whan he dothe synge
vnto his lady Cynthia: Orels Gallus:
And my bokes also sounde suche lyke thyng.
They souid so in dede / and therfore was he banis-
shed / nothyng without a cause of þ good prince.
Wherfore I pzeple greatly the sad maners either
of that tyme / orelles of that prince. But wel yue
nowe in a Chyristen countre: and who is he / that
is any thyng displeased with makers of suche bo-
kes nowe a dayes: Plato casteth out of the com-
mon welth of wyse men / whiche he made / Homer
and Hesiodus the poetes: and yet haue they none
yll thyng in cōparison vnto Duidis bokes of loue:
whiche we rede / and cary them in our hādes / and
lerne them by harte: ye and some schole maisters
teche them to theyr scholers: and some make ex-
positions and expounde the vices. Augustus has
nished Duide hym selfe / and thynke you thā that
he wolde haue kept these expositours in the coun-
tre: excepte a man wolde reken hit a worse dede to
write vice than to expōide hit / and enfourme the
tender myndes of yonge folkes therwith. We bas-
nisshe hym that maketh false weightes and meas-
sures / and that countrefeteth coyne / or an instru-
ment: And what a worke is made in these thyngis
for smalle matters: But he is had in honour / and
counted a maister of wysedome / that corrupteth
the yong people. Therfore a womā shuld beware
of all these bokes / lyke wise as of serpentis or snas-
kes. And if there be any woman / that hath suche
delyte in these bokes / that she wyl nat leaue them
out of

out of her hādes: she shuld nat only be kept from
them / but also / if she rede good bokes with an yll
wyl and lothe therto / her father and frendes shuld
prouyde that she maye be kepte from all redyng.
And so by disuse / forgette lernynge / if hit can be
done. For hit is better to lacke a good thyng than
to vse hit yll. For a good womā wyl take no suche
bokes in hande / nor fyle her mouthe with them:
and as moche as she can / she wyl goo aboute to
make other as lyke her selfe as she may / bothe by
doynge well / and teachynge well: and also as far
as she may rule by cōmaundyng and chargyng.
Nowe what bokes ought to be redde / some euery
body knoweth: as the gospelles / and the actes / &
the epistoles of thapostles / and y olde Testamēt /
saynt Hieronymē / saynt Cypriā / Augustine / Am-
brose / Hilary / Gregoꝝ / Plato / Cicero / Senec / &
suche other. But as touchyng some / wylse and sad
men must be asked counsaile of in them. For the
woman ought nat to folowe her owne iugement /
lest whā she hath but a lyght entryng in lernynge /
she shuld take false for true / hurtful in stede of hols
some / folishe and peuysh for sad and wylse. She
shal fynde in suche bokes as are worthy to be red /
all thynges moze wytt / and ful of greatter pleas-
sure / & moze sure to truste vnto: whiche shal both
profite the life / and maruaylously delite y mynde.
Therefore on holy dayes contynually / & somtyme
on workyng dayes / lette her rede or here suche as
shal lyfte by the mynde to god / & set hit in a chryste
quietnes / and make the leryng better. Also hit

shuld be best afore she go to masse / to rede at home
the gospel and the epistole of the day / and with hit
some exposition / if she haue any. Nowe whā thou
comest from masse / and hast ouerlooked thy house /
as moche as perteyneth vnto thy charge / rede wth
a quiet mynde some of these that I haue spokē of /
if thou canst rede / if nat / here. And on some woꝝ
kyng dayes do like wise / if thou be nat letted with
some necessary busynes in thy house / & thou haue
bokes at hande : and specially if there be any lōge
space betwene y^e holy dayes. For thynke nat that
holy dayes be ordeyned of the church to playe
on / and to syt idel / and talke with thy gossypes :
but vnto thentent that than thou mayst more in-
tentuely / and with a more quiet mynde / thynke
of god / and this lyfe of ours / and the lyfe in he-
uen / that is to come.

Of virginite. The. vi. Chapter.

NOWE Wyl I talke al togeder With
the mayde her selfe : whiche hath within
her a treasure without comparyson / that is the
purenes bothe of body and mynde. Nowe so ma-
ny thynges come vnto my remembrance to saye /
that I wote nat where is beste to begynne : whes-
ther it were better to begynne where as saynt Au-
gustyne doth / whan he wyl intreate of holy vir-
ginite. All the holle Church is a virgyn / married
vnto one hus bande Christe / as saynt Paule wri-
teth vnto the Corinthis. Than what honoure be
they

they worthy to haue / that be the membris of hit /
whiche kepe the same offyce in flesshe / that the
holle Church kepeth in faythe / whiche foloweth
the mother of her husband & lord: for þ church
is also a mother and a virgyne: For there is no
thyng that our lord delyteth more in / than vir-
gines: nor wherin angelles more gladly abyde /
and playe with / and talke with: for they be vir-
gins also them selfe / & theyr lord: Whiche wolde
haue a virgine vnto his mother / and a virgine to
his most dere disciple / and the church his spouse
a virgine. And also he maryeth vnto hym selfe o-
ther virgins / and goth vnto mariages with vir-
gins. And whither so euer he goeth / that lambe
without spotte / whiche made vs clene with his
blode / an hundred and .xl. thousande virgins fo-
lowe hym. Hit is writen in the canticles: Our sy-
ster is a ptele one / and hath no breastes. Whether
that be the sayeng of Christe or angels to þ soule /
in whom standeth the very virginite pleasant vn-
to god. All glorie of þ kynges doughter is inward
sayth Dauid in the psalme. There is that golden
clothyng / there is the garment set and powdred
with so many vertuous and precious stones. Be
nat proude mayde that thou art holle of body / yf
thou be broken in mynde: nor bicause no mā hath
touched thy body / if many men haue persed thy
mynde. What auayleth hit / thy body to be clene /
whan thou bearest thy mynde and thy thought in-
fected with a foule and an horrible blotte: O thou
mayde / thy mynde is wyddred by burnyng w mā-
nes

nes heate: nor thou frettest nat with holy loue: but
hast dyed by all the good fatnes of the pleasures
of paradise. Therfore art thou the folishe mayde/
and haste no oyle: and whyle thou runnest to the
seller/art shutte forth: and as our lord in the gos-
pell thzetneth/ whan thou comcest agayne/ and
knocest/ thou shalte be answered: who art thou?
I knowe the nat. Thou shalte say than: knowest
thou nat this body closed and vntouched of men:
our lord shall say agayne: I se nat the body: I se
the soule open vnto men/ and vnto deuylls worse
thā men/ and often knocked at. Thou art proude
mayde/ bycause thy bealy hath no cause to swell:
whā thy mynde is swollen/ nat with mānes fede/
but with deuylls. For here howe well thy spouse
lyketh the/ thou knowest nat thy selfe O moost
goodly of all women: come forth and folowe the
steppes of thy flockes/ and fede thy kyddes by the
tentes of the herdmen. Thou knowest nat/ howe
all only virginite is good/ thou art nat my spouse:
come forth/ and go after the steppes of those floc-
kes/ whom thou hast norysshed in thy myde. And
syth thou dost nat fede my kyddes/ fede thy owne:
Thou louest nat me so moche/ that am only the
hyghest and the best herde man. Carry nere the
tentes of the herdman/ whom thou folowest. For
if thou folowedest me/ only one herdman shuld be
knownen vnto the/ and nat many. For he wyl haue
all to be playne and euen. Thy wombe swelleth
nat/ nor there is no cause why: nor lette nat thy
myndethan swelle: nor let there be no cause why.

I praye

I praye the/ vnderstande thyne owne goodnesse
mayde/ thy pryce can nat be esteemedde/ if thou
ioyne a chaste mynde vnto thy chaste bodye/ yf
thou shutte vp bothe body and mynde/ and seale
them with those seales that none can open/ but he
that hath the key of Dauid/ that is thy spowse:
whiche resteth so in the/ as in a temple most cleane
and goodly. Thykest thou this any small thyng/
that thou mayst receyue onely by purenes that
thyng/ whiche can nat be comprehended in this
holle worlde: Howe gladde is a woman/ yf she
beare in her wombe a chylde/ whiche shall be a
kyng: But thou bearest a kyng all redy nat onely
in thy wombe/ but also in thy mynde: whiche is
more goodly/ yf and that suche a kyng/ in whose
garment this tytle of dignite is wyten: Kyng of
all kynges/ and lord of all lordes: of whom pro-
phetes haue prophycied: and his reygne is the
reigne of al worldes: whose reigne the angel told
shulde haue none ende. Let vs nowe lyfte vp our
selfe aboue the comon people: and lette vs dispute
this moste goodly matter with saynt Augustyne:
but yet so that thou mayst perceyue vs/ and dout-
les thou shalt perceyue vs better thā we shall our
selfe. For we speke of thy goodnes/ whiche thou
art nat ignorant of: and we shewe the that thys/
that thou haite within the. The holy virgin our
lady cōceyued fyrst in her mynde our lorde Christ/
and after in her body. And it was a more honora-
ble/ noble/ & excellent thyng to cōceyue in mynde
than in body. Wherfore thou arte partener of the
more

more excellent cōception. O happy art thou / that
art marueylously mother vnto an excellent & mar-
uailous childe. Our lord in the gospel / whan the
woma sayd: Blessed be the wombe that bare the /
and the brestes that thou suckedest: he answered /
Naye / But blessed be they that here the worde of
god / and kepe hit. And whā the Jewes told hym
that his mother and bretherne tarped hym with-
out / he asked them: Who is my mother and my
bretherne? And poynthyng his hande towarde his
disciples: Those be sayd he / my bretherne & mo-
ther / and who so els obeyeth the cōmandement of
my father. Wherfore virgins and all holy soules /
engendre Chyriste spiritually. Howe be it corporal-
ly only one virgin dyd beare god & mā: whiche is
spouse and also father vnto all other virgins. O
thou mayde / thynkest thou this but a smal thyng
that thou art both mother / spouse / and doughter
to that god / in whom nothyng can be / but hit be
thyn: and thou mayst with good right challenge
for thyn: For both thou gettest and art gottē and
martyed vnto hym. If thou woldest haue a fayre
spouse / hit is sayd by hym: Thou art beautyfull
aboue the children of mā / grace is diffused in thy
lyppes. If thou woldest haue a riche husbāde /
thou mayst here sayd of hym: Honour and riches
is in his house. If thou woldest haue a gētylmā /
he is goddis sonne / and rekeneth fourtene kynges
in his petegrewe / and his generatiōs can nat be
expressed: and the aūciāte of his stocke is before y
makynge of y worlde / tyme euerlastyng. If thou
woldest

woldest haue a myghty husbande / hit is sayd by
hym: he is wyse in hart / and myghty in strength.
And in y. xliij. psalme: Gyde y with thy sworde
vpon thy thygh most myghty. If thou woldest
haue a good one / thou shalt here nothyng oftener
of hym / than that he is the best. If thou woldest
haue one of great possessions / thou reddest of hym /
that all thynges be subiect vnder his fete. And in
an other psalme / that all thynges do homage vnto
hym. And that nat only men be subiectes vnto
hym / but also angels / and the elementes / and the
heues: whiche thyng y verite hit selfe testifieth of
his owne selfe / sayeng: All power is ggeue vnto me
in heuen and erthe. If thou woldest haue a wyse
husbade / all thynges be naked & open vnto y eies
of hym. Noz he is nat only wyse / but also the bes-
t wyse dome hit selfe: nat the wysedome of So-
crates / or Plato / or Aristotel / but of god almygh-
ty: whiche by that same wysedome hath made &
gouerneth this worlde y thou seest. Now thynke
with what diligence this perle ought to be kepte /
that maketh the lyke vnto the churche / lyke vnto
our lady / syster vnto agels / mother vnto god / & y
spouse of Christ / besyde worldly honours / whiche
ought to haue no place / or a very lytell place / in a
christen bodyes hart: But yet also they as it were
festyne they eies vpon a virgin. Howe pleasaunt
and dere to euery body is a virgin: Howe reueret
a thyng / euen vnto them that be ill and vicious
them self. And amoge those foule & fylthy goddis
of the pagas / they saye that Cybele / whom they
G all

all called mother / was a virgin. And Diana was
the most fauored of the goddis / bicause she was a
ppetuall virgin. Also thre thynges made Pallas
honorable / virginite / strength / & wysedome: and
she was feyned to be bredde of Jupiter Brayn /
whom they called the greatest and prynce of the
goddis: of whiche nothyng myght growe / but
pure / chaste / & wyle: So that they thought virgi
nite & wysedome were ioynd together. And they
dedicated the noumbre of seuen bothe to chastite
and wysedome: And sayd that the muses / whom
they called y rulers of all sciences / were virgins:
And in the temple of Appolo Delphicus / the wise
woman / whiche inspired with the heuenly spirit /
shewed thynges to come vnto them / that deman
ded to knowe / was euer a virgine: whom they
called alway Pythia. Also saint Hieronyme sayth
that all the Sibylles / whom Varro saythe were
tene in noumbre / were virgins. At Rome there
was a temple of Vesta: vnto whom virgins dyd
mynistre: whiche were called Vestales: and all y
Senatours wolde ryle and reuence them / euer y
officer gaue them the way / & they were in great
honoure with all the people of Rome. Virginite
was euer an holy thyng euē amōge theues / breas
kers of Sayntuary / vngreatious lyuers / murder
ers: and also amōge wylde bestes. Saynt Ce
cla / as saynt Ambrose sayth / altered the nature of
wylde bestes with the reuence of her virginite.
Virginite hath so moche marueylous honoure in
hit / that wylde yong regarde hit.

Of the

Of the keepyng of virginite and
Chastite. The. vii. Chaptre.

Howe moche than ought that to be
set by / y^e hath ofte tymes defended womē a-
gaynst great capitaynes / tyrantes / & great ostes
of men: We haue redde of womē that haue ben ta-
ken & let go agayne of y^e most vnruly souldpours /
only for the reuerence of the name of virginite / be-
cause they sayd that they were virgines. for they
iugged hit a great wickednes for a short and smal
y^e image of pleasure to mynyshe so great a treasure:
And eucry of them had leauer that an other shuld
be the causer of so wycked a dede than hym selfe.
O cursed mayde / & nat worthy to lyue / y^e whiche
wyllygly spoyleth her selfe of so precious a thyng:
whiche men of warre / that are accustomed to all
myschiffe / yet drede to take away. Also louers /
whiche be blynd in the heate of loue / yet they stay
and take a bisemēt. for there is none so outragi-
ous a louer / if he thynke she be a virgine / but he
wyl allwaye open his eyes / and take discretion to
hym and deliberation / & take counsaile to change
his mynde. Euery man is so soze a dyad to take a-
way that / whiche is of so great pryce / that after-
ward neither can they theyr selfe kepe / nor restore
agayne: though they shal haue no losse by y^e meāes:
And the vngentious mayde douteth nat to lose y^e /
whiche ones gone / she shal by no meanes recouer
agayne: Whan she hath ones lost y^e greatest treas-
ure that euer she had. And if motiōs of y^e mynde

maye do ought / whiche if they be resonable and
honest / ought to beare great rule. Let her / that
hath lost her virginite / turne her whiche way she
wyl / she shal fynde al thynges sorowful and heuy /
waylyng / & mournyng / & angry / & displeaserfull.
What sorowe wyl her kennel folkes make / whan
euery one shall thynke them selfe dishonested by
one shame of that mayde: What mournyng / what
teares / what wepyng of the father and mother
and bryngers by: Dost thou quite them with this
pleasure for so moche care and labour: Is this þ
rewarde of thy bryngyng by: What cursyng wyl
ther be of her aquayntance: What talke of neigh-
bours / frendes / and companyons / cursyng that
bngratyous ponge woman: What mockyng and
bablyng of those maydens þ enuyed her before:
What a lothyng & abhorryng of those þ loued her:
What flepyng of her company and desertnes / whā
euery mother wyl kepe nat only their doughters /
but also theyr sonnes from the infection of suche
an vnchastyt mayde: And woars also / if she had as
ny / all fle away from her. And those þ before sem-
bled loue with her / they openly hate her: Ye and
nowe and than with open wordes / wyl cast the as
bominable dede in her tethe: that I wonder how
a ponge woman / seying this / can eyther haue ioy
of her lyfe / or lyue at al / and nat pyne away for sor-
rowe. Nowe wherto shulde I reherce the hate &
anger of folkes: for I knowe that many fathers
haue cut þ throttes of theyr doughters / brytherne
of theyr systers / and kynnesmen of theyr kynnes
women

women. Hippomenes a great man of Athenes/
whan he knewe his doughter defoyled of one / he
shutte her vp in a stable with a wylde horse / kepte
meateles: so the horse / whā he had suffered great
houger lōge / and bicause he was of nature fierse /
he waxed mad / and al to tate the yonge womā to
fede hym selfe with. Pontius Rufidian⁹ a romāe
whā he perceyued his doughter to be betrayed / vn-
to Fannius Saturninus by her tutout / he slewe
both her and the seruant. Publius Attilius Phis-
liscus slew his doughter / bicause she defouled her
selfe in aduoutry. In the same cite / Lucius Vir-
gineus the Centurion / bicause he had leauer lose
his doughter / and se her dye a good mayde / than
haue her deflowred / slewe with a swerde his wel-
beloued and onely doughter Virginea / whan he
coude fynde none other meanes / lest she shulde be
compelled to be at the lust of y iuge. In Spayne
by our fathers dayes in Carraco / two betherne
that thought they^r syster had ben a maydē / whā
they sawe her great with childe / they dissembled
they^r anger so longe as she was with childe: but
as soone as she was delpyered of her childe / they
thruste swerdes into her bealy / and slewe her /
the myddewyse lokynge on. In the same parte of
Spayne / whan I was a chylde / thre maydens
with a longe towell / strangled a maydē that was
one of they^r companyons / whan they toke her in
the abominable dede. Histories be full of exāples /
and dayly ye se: neither hit is maruade that these
be done of fathers and frendes / and that the affe-

ction of loue and charite is turned so sodaynely in
to hate: whan the women taken with the abomis
nable & cruell loue/ all loue caste quite out of theyr
hart/ hate theyr fathers and mothers/ bretherne
and chuldren: nat only theyr frendes and aquayns
tance. And this I wolde nat that only maydens
shuld thynke spoken vnto them/ but also maryed
wome and wydowes/ & finally al wome. Nowe
let y woman turne to her selfe & consydre her owne
vngnatiuousnes/ she shall feare & abhorre herselfe:
noz take reste day noz nyght: but euer vexed with
the scourge of her owne conscience/ and bourned
as hotte fyre brondes: shall neuer loke stedfastlye
vpon any body/ but she shall be in feare/ lest she
knowe some what of her lewednes: that than no
body shall speke softly/ but she shall thynke they
speke of her vntowynnes. She shall neuer here
talkyng of noughty women/ but she shall thynke
hit spoken bicause of her. Noz she shall neuer here
name of corruptyon spoken by any other/ but she
shall thynke hit ment by her/ or of her selfe. Noz
no body shal stoure priuely in y house/ but she shal
feare/ lest her vngnatiuousnes be opened/ and that
she shall be punished streyght. What realme wok
dest thou bie with suche perpetual vexation. Whis
che many a man supposeth to be none other paine
in hell. The same payne haue wycked men/ but
women farre sozer/ bycause theyr offences be rekes
ned fouler/ & they be more timorous of nature. And
doutles/ if hit be well consydred/ women be wor
thy these punishmentes/ and moche worse/ that
kepe

kepe nat their honestie diligently. For as for a mā
nedeth many thynges / as wysedome / eloquence /
knowlege of thynges / with remembrance / some
crafte to lyue by / Justice / Liberalite / lusty sto
make / and other thynges mo / that were to longe
to reherce: And though some of these do lacke / hit
is nat to be dislyked / so y many of them be had:
but in a womā no mā wyl loke for eloquēce / great
witte / or prudence / or crafte to lyue by / or ording
of the comen weale / or iustice / or liberalite: It is
nally no man wyl loke for any other thing of a wo
man / but her honestye: the whiche only / if hit be
lacked / is lyke as in a mā / if he lacke al y he shuld
haue. For in a womā the honestie is in stede of all.
Hit is an euyll keper / that can nat kepe one thyng
well / commytted to her keppng / and put in trust
to her with moche commendacion of wordes: and
specially whiche no mā wyl take from her ageynst
her wyll / nor touche hit / excepte she be wyllunge
her selfe. The whiche thyng only / if a woman re
membze / hit shall cause her to take better hede / &
to be a more ware keper of her goodnes: Whiche
alone / though all other thynges be neuer so well
in fastye / so losse / all other thynges perisse to ges
ther ther with. What can be safe to a womā saith
Lucrecia / whan her honestie is gone: And yet had
she a chaste mynde in a corrupt body. Therfore as
Quintilian saythe / she thrust a sworde in to her bod
dy / and abenged the cōpullsion / y the pure mynde
might be seperated fro the defyled body / as short
ly as coude be. But I saye nat this bicause other
shulde

shulde folowe the dede / but the mynde: Bicause
she that hath ones lost her honestie / shuld thynke
there is nothyng lefte. Take from a woman her
beautie / take from her kynrede / riches / comely-
nes / eloquence / sharpenes of wytte / cunnyng
in her craft / gyue her chastite / & y^e hast gyuen her
all thynges. And on that other syde / gyue her all
these thynges / & calle her a noughty packe / with
that one worde thou hast taken all from her: and
hast lefte her bare and foule. There be also other
thynges / both in the body and mynde / that helpe
a woman vnto the keepyng of her honestie: wher-
of I wyll speke now.

Of the ordyng of the body in a
virgin. The. viij. Chaptre.

Though hit were nat for this pur-
pose to speke of the body / nat withstādyng
for as moche as some thynges that be in y^e mynde
come of the reason and complection of the body.
Therefore must we speke some thyng of y^e ordyng
of the body of a virgin. Fyst of all me thynke y^e
it is to be tolde their father & mother / as Aristotel
dothe byd in his historie of beastes / that is that
they kepe they^r doughters / specially whan they
begynne to growe from chylde's state / and holde
them from mennes company. For that tyme they
be geuen vnto most lust of the body. Also the may-
dens shulde kepe them selfe / both at all other / and
at y^e tyme specially / from either heryng or seyng /
or pet

or yet thynkynge any foule thyng / which thyng she
shall labour to do. Neuertheles at other tymes
two / & vnto the tyme that they be married / moche
fastyng shall be good / whiche dothe nat feble the
body / but byddell hit / and presse hit downe / and
quenche the heate of yowthe. For these be only the
very and holy fastes. Let theyr meate be meane
and easy to gette / neither hotte of hit selfe / nor spi-
sed with spices / nor delycate. And they ought to
remembze / that our fyrst mother for meate was
caste out of paradise. And many yonge women yf
had ben bled to delicate meates / whan they had
nat them at home / haue gone forth fro home & re-
pented theyr honestie. Let theyr drynke be yf drynke
prepared of nature / that is clere water. Valerius
Maximus sayth / that wyne was unknowen vnto
women of Rome in olde tyme / lest they shuld fal
in any shame. For bycause hit was wonte to be yf
nexte way from Bacchus the father of intempe-
rance vnto Venus vnlesfull. But if theyr stomake
wyl nat beare water / gyue them some ale / or bere /
or small wyne / as shalbe sufficient to digest theyr
meate / and nat enflame their bodies. For that is
nat only good for their maners and rankenes of yf
body / and watones / to kepe them vnder / but also
shall kepe better theyr helthe. I haue redde in an
epistole of saynt Hieronymus vnto Furia in this ma-
ner. Philosophers and suche as wyte the natures
of mennes bodies / and specially Galene in the booke
of Helthe sayth / that the bodies of chyldezen and
yonge men / and those that be in lustie age / bothe
men

men and women / be very hotte of naturall heate:
and that all meates that encrease heate / be very
noysom for them: and that hit is good for them to
use all colde thyng in meates and drynkes: As in
contrary wyse vnto olde men / and suche as be full
of flemme and cold / hotte meates and olde wyne be
best. Wherfore our sauour sayth: Take you hede
to your selfe that your hartes be nat ouer commē
with surfet and dronkenness / and the cares of this
lyfe. And the apostle sayth: wyne / in whom is le
cherie. Neither hit is wondre that he that made
the vessell dyd perceyue this by the vessell that he
made. Where Terence / whose intent was to dis
cribe and shewe the conditions of the worlde / sayd
thus: without meate and drynke corage waxeth
colde. Therfore fyrst if theyr stomake be stronge
inough / take water in thy wyne or drynke / vntyll
thy maydes yeres be past: and suche water as is
moost colde. And if thou mayst nat for feblenes /
myngle it as Timotheus dyd / with a lytle wyne
for thy stomake and wekenes. Than in meate es
chewe all hote thyng. I speke nat only of fleshe /
where of the vessel of election saynt Paule speketh
this sentēce / sayeng: hit is good to eate no fleshe
nor drynke no wyne: but also of pulse / al those that
be full of wynde & heup shulde be eschewed. And
a lytell before: what nedeth hit vs for to booste our
chastite / whiche without hit haue all besyde that
apperteyneth / as abstinence & small fare / it can nat
brynge proffe of hit selfe. The apostle wirieth his
body / and subdueth hit vnto the comandement of
the

the mynde / lest he shulde nat kepe that hym selfe /
whiche he byddeth other to do. Than howe can a
yōge woman / that hath a body hotte with meate
be lure of her selfe? For I cōdēpne nat with these
wordes meates y god hath ordeyned to ble with
surrendryng of thanks: But I take from yonge
men / and maydens the kendllyng of lust. For nei
ther the burnyng Etna / nor the countre of Vul
cane / nor Ueseuus / nor yet Olūpus boyleth with
suche heate as the bodie of yōge folkes enflamed
with wyne & delicate meates / done. All this haue
I brought in of saynt Hieronymē / y you myght
knowe what thynges that maister of chastite dyd
teache: whiche writyng vnto Saluina / had leauer
toopard the helth of the body thā y soule / sayeng:
It is better that y stomake ake thā the mynde /
and to rule the body than to do hit scrupce / & stag
ger in goyng than in chastite. The most holy man
Gregorius Nazanzenus / that was saynt Hiero
nymus maister / wolde y his mayde shuld alay her
hunger with bred / & quenche her thyrst w water.
Hilarius the heremite / whan he lyued in wylders
nes with small foode / scantly p̄seruyng the lyfe /
and yet felte hym selfe dyuers tymes p̄yckedde
with the bodily luste / he weryed his body with fas
tyng / sayeng: I shall tame the concupiscence / to
make the thynke vpon thy meate / and nat vpon
thy pleasure. And this say the disciples of Christ /
y felowes of saynt Paule / beyng gyue vnto sobre
and chaste religion: As who knewe / that the no
r̄p̄mentes of holy men sente by y grace of god /
H.ū. were

men and women / be very hotte of naturall heate:
and that all meates that encrease heate / be very
noysom for them: and that hit is good for them to
use all colde thyng in meates and drynkes: As in
contrary wyse vnto olde men / and suche as be full
of flemme and cold / hotte meates and olde wyne be
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the vessell dyd perceyue this by the vessell that he
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enough / take water in thy wyne or drynke / vntyll
thy maydes yeres be paste: and suche water as is
moost colde. And if thou mayst nat for feblenes /
myngle it as Timotheus dyd / with a lytle wyne
for thy stomake and wekenes. Than in meate es
chewe all hote thyng. I speke nat only of fleshe /
where of the vessel of election saynt Paule speketh
this sentēce / sayeng: Hit is good to eate no fleshe
nor drynke no wyne: but also of pulse / al those that
be full of wynde & heuy shulde be eschewed. And
a lytell before: what nedeth hit vs for to booste our
chastite / whiche without hit haue all besyde that
apperteyneth / as abstinēce & small fare / it can nat
byynge proffe of hit selfe. The apostle wirieth his
body / and subdueth hit vnto the comandement of
the

the mynde / lest he shulde nat kepe that hym selfe /
whiche he byddeth other to do. Than howe can a
yonge woman / that hath a body hotte with meate
be sure of her selfe: For I cōdēpne nat with these
wordes meates y god hath ordeyned to ble with
surrendryng of thankes: But I take from yonge
men / and maydens the kending of lust. For nei
ther the burnyng Etna / nor the countre of Vul
cane / nor Ueseuus / nor yet Olipus boyleth with
suche heate as the bodies of yonge folkes enflamed
with wyne & delicate meates / done. All this haue
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nes with small foode / scantly p̄seryng the lyfe /
and yet felte hym selfe dyuers tymes pryckedde
with the bodily luste / he weryed his body with fas
tyng / sayeng: I shall tame the concupiscence / to
make the thynke vpon thy meate / and nat vpon
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y felowes of saynt Paule / beyng gyue vnto sobre
and chaste religion: As who knewe / that the no
r̄p̄mentcs of holy men sente by y grace of god /

H. U.

were

where but simple and small to content nature / without any pleasures. Helise nourished hym selfe and the children of the prophetes with wyld herbes / & he byddeth / make swete the bytter meate with flower / and nat with suger. And he commanded the souldiours in Samaria / of whom he had put out the eyes / to be fedde with bredde and water. Iohn the Baptist / that was chosen y shewer of Chryste and y lyght to come / was fed in deserte with gras hops and wyld hony. Habacuch caried the meate of the reapers vnto Daniell in Babylon / whiche was brede baken vnder the asshes / and a cuppe of water was sent vnto Helie from heuen to refresh hym with : and yet might god haue sent from heuen partryges / and phelauntes / and capons / and marche payns / as wel as bredde : but holy folkes nede nourishmet to holde the soule in the body / and nat to drowne hit with. What say philosophers / & y maisters of wordly wisdom / all speke of meate that is easy to gette / to kepe the mynde sobre and the body chaste. Socrates the father of Philosophie dyd get by sobre dyet / that he was neuer infected with any soze or ieopardous sicknes. Also Cornelius Tacitus writeth / that Senec the philosopher in all his riches fedde hym selfe with frute & water : & therfore his body was brought so lowe / that whā his veynes were opened / ther wolde almost no blode rene out. How trow you that Xenocrates lyued / whiche whā his scholers had layde hym a goodly queen in his bed / and was moche prouoked of her vnto luste / yet he was nat moued?

Plato

Plato in his lawes forbyddeth yonge men wyne.
 Cicero in his officis wold haue all the lyuyng and
 arrape of the body / to be taken to the helthe and
 strength / and nat for pleasure. And he sayth also /
 if we wold consydre what excellence and dignite is
 in the nature of man / we shuld vnderstande how
 great shame hit is to waste hit awaye riottously /
 and to leade the lyfe delycatelly & deliciously : and
 howe honest it is to lyue chastely / sobriely / sadly / &
 measurably. This sayth Cicero. Also Quidius /
 gyuyng remedy of loue / byddeth them that shall
 lyue chastely also to lyue temperately / and eschew
 suche meate as moueth the body to luste / and wy-
 nes specially / and to bynge suche to the table as
 refrayne the luste of the body. Whan I speke of
 hotte meates / I wold be vnderstande in suche ex-
 ercises also / that heate the body / and of oymen-
 tes / spices / talkyng / and also sight of men. For al
 these be hurtful vnto the chastite : for they fire the
 mynde with fylthy and ieoperdous heate. Nor let
 nat your bed be very softe / but clene : the whiche
 thpyng also is to be regarded in clothes / that they
 be nat ouer delicate / but without fylth and with-
 out spotte : and lyghtly the mynde reioyseth i the
 clenynes of the body. And agayne / a depnty and
 a delycate mynde deliteth in sylkes and costely clo-
 thes : and what so euer is nat suche / hit counteth
 harde and greuous. Gregorius Nazanzenus for-
 byddeth maydes to weare golde and perle. What
 a folp is it / to wene þ these wordes of our sauour
 Chryste (Ecce qui mollibus Vestuntur / in domibus regu-

font / that is to say / Lo / they that be clothed in delicate clothes / be in kynges houses) shulde be vnderstanden on this wyse: that those / whiche be in the company of Christen kynges / shuld be clothed with fyne & costely clothynge. Christis sayth knoweth no courtes / nor kynges: in the whiche courtes we here these wordes: Kynges of pagans haue dominion ouer them: and they that haue power vpon them be called benefieiall / but you shall nat be so: but let the mooste of you be as the leest / and the maister as a mynyster. Christis sayth is holy and sad: and as the pocke of hit is easy / pleasant / and swete vnto the soule / and wherin the soule fyndeth reste: so is hit heuy & paynfull vnto the pleasures of the body. Nor let nat a mayde slepe ouer longe / and yet sufficient for her helth / the whiche we proude for on this wyse / that they shall fare better that folowe this sobre dyette of ours / than they that folowe pleasures and delycates: vnto whiche pleasures who so is gyuen / we se be pale & consumed. And besyde al this / is some labour to be gyuen / and some occupation mete for a virgin / as I haue reherfed. For the deuylles subtilte neuer cometh more sone than in idelnes: nor Venus neuer blyeth her craftes more redely in any other casis: and that nat only in women / but also in men: whiche be more stedfast and constant. Quide the craftis man of handlyng loue / determineth / that Egisthus set his mynde to defoule Clytemnestra the wyfe of kyng Agamemnon / and to kyll Agamemnon hym selfe / for none other cause / but by
cause

cause he was slouthful. Therfore in the remedies
of loue/this is one of the chief preceptes/that the
darte of Cupide take vs nat idell. For he sayth/
If thou wylt banishe idelnes/
Cupidis bowes on the shall haue no myght:
And also his hotte fire byndes
Shall be quenched deuoyde of lpght.
Saynt Hieronymus counsaileth þ holy virgin Des
metrias to eschew idelnes. And therfore whā she
hath done her prayers/ to go in hāde with wolle &
weauynge/ þ by suche change of workes þ dayes
seme nat lōge. For he had nat / þ she shuld worke/
bicause þ she was in any pouerte: whiche was one
of þ most noble womē in Rome/and rychest: but þ
by the occasiō of workyng/ she shuld thynke on no
thyng/ but suche as pteyneth vnto þ seruice of our
lorde. Whiche place he endeth in this wyse. I wyl
speke generally no thyng shalbe specially pious i
Christis sight/ but hit þ þ makest thy selfe/ either
for thy owne ble/ or ensāple of other virgins/ or to
gyue vnto thy grād mother/ or thy mother: no nat
though þ deale all thy goodes vnto poure folkes.
And verily so hit is/ for she þ wyl be idel/ or also gy
uen to playe/ and passyng of her lyfe in pleasures/
is nat worth to haue her meate in the church of
Christe: in the whiche saynt Paule the greattest
preachour of Christe cryeth / and pronounceth as
a lawe: who that laboreth nat/ let them nat eate:
this is the comen payne of mankynd/ gyuen vnto
them for the fyrste offence of our aunciant father
Adam: thou shalt eate thy bredde in the swette of
thy

thy face. And doubtles those that be subiecte vnto
this general payne/whan they offende and synne
no lesse thā other/they shall haue an other payne/
either sozer/or els no lesse. Nowe seyng that I
haue bede/that womens myndes shulde be occu-
pied/either with worke/or els holy study and com-
munication/lest they fall in to vice by idelnes:
what shulde we thynke by them y play at cardes
or dice/whiche maner of pastime/whā hit is foule
in a man/in a womā hit is to be abhored: what
can a womā lerne/or thynke/ playeng at the dice:
the mynde must nedes be altred and turned all to
couetousnes/that is of hit selfe inclined ther vnto/
and after fall to periury/for gredines of y money.
Also on y other syde/if men be there/she shall here
many thynges vncomly for a womā to here. What
a foule thyng is hit/to se a woman/in stede of her
wolbasket/to handle y table bourde/for her spins-
dell/the dice/and for her clewe or prayer boke/to
turne the cardes: Ther is no wise mā/but he had
leauer se her idel/than so occupied. Nor ther is no
wyse man/but he wyl curse both her that lerneth
suche thynges/and hym that taught hit her/and
them that suffred them.

Of the raymentes. The. ix. Chaptre

It semeth to apperteyne vnto the
same place/to intreate of thother ornamen-
tes of y body: fyrst of pepntyng. Verily I wold
fayne knowe/what the mayden meaneth/that
pepnteth

peynteth her selfe: if it be to please her selfe/ it is a
payne thyng: if it be to please Chyriste/ it is a foly:
if hit be to delite men / hit is an vngacious dede.
Thou hast but one spouse/ & to please hym with/
make thy soule gay with vertue/ and he shal kysse
the for thy beautie. But parauenture thou sekest
some mā to be thy spouse/ and woldest please hym
with peynting: fyrst I shall shewe the/ howe fo-
lische a thyng hit is / and than howe vngacious.
We thynke hit moche lyke / if thou wyl go about
to wyne them with peynting / as though thou
woldest entise or attempt hym with a biser: whom
whan thy biser is ones of / thou shalte make as
muche to lothe the / as thou madest to lyke the/
whan hit was on. Thou art but in yll case/ if thou
haue nothyng eles to please hym with / that shall
be thy hus bande/ but only peynting: howe shalt
thou please hym/ whā thou lackest thy peynting:
Excepte thou wylt neuer washe out that cruste /
but go so with a crust of peynting to bed/ & so rise/
& be so with in & abrode amonge folkes. And more
ouer / what a payne is hit to entend that peynting
for any body / and nat only for the to kepe hit hole
styl: What a shame is hit / if any water by chance
lyght on hit / or the peynting fortune to melte by
thorration of swet or heate / and shewe the very
skynne: there can nothyng be more filthy to se to.
And who I pray you / wyl count them to be feyre/
that he knoweth to be slubbred with peynting/ &
nat rather the fouler: They lose all the honour of
beauty/ whā they be peynted. For all the beauty/

that there is / is counted to be in y peynting. And
also the tender skynne wyll reuyll the more soone /
and al the fauoure of the face waxeth olde / and the
bzeath stynketh / and the tethe rusten / and an yuel
aire all the body ouer / bothe by the reason of the
ceruse / & quicke siluer / and specially by the reason
of the sopis / wherwith they ppare the body / as it
were a table / apenst the peynting on y nexte day.
Wherfore Duide called these doſges venomes / &
nat without a cause. Also Iuuenal asketh a que-
stion properly: She that is with so many oynte-
mentes slubbered and starched / is hit to be called
a face or a soze: The whiche thſges I wold more
largely intreate / but that I am bozne i that Cite /
where as the women haue a vile name for this
thyng: and in my mynde nat without a cause. I
wyl rebuke myn owne countre / whiche is to me
the most dere / that for shame hit may leaue. Now
if thou canst nat els be married / hit is better neuer
marie / than toffend Chziste for hit / and be married
to some folishe man / that shall haue more delite in
thy peyntynge than in thy selfe. For what hope
canst thou haue in that mā / that hath more delite
in a cruste of white Ceruse / than in an honest wo-
man: God hath gyuen the a face after the image
of his sonne: nor he hath nat gyuen hit naked:
For he hath in spired the spirite of lyfe / that the
image of his lyfe / & all thyng may appere in hit.
Why than doest thou ouercouer hit with dirte and
myze: The apostle Paule byddeth a man nat to
couer his heed / bpcause hit is the image of god:
What

What wyl he saye of þ image of god in a womans
 face / so fylled with that myze? And bicause no man
 shal reken hit as a bourde / Saynt Hieronymus as
 gaynst Heluidius writeth in this wise: She that
 is pepnted by a glasse / and in dispite of hym that
 made her / she goth a bout to be feyzer than she is
 bozne. And vnto Furia. What dothe purpurice or
 ceruse in a Chyristen bodys face / of whom the one
 countrefaiteth the rudde of pzeious stones in the
 lyppes / the other whitnes of face & necke / whiche
 is a fyze vnto poge men / and a fomēt of lechery / &
 insamples of vnclene myndes: How can she wepe
 for her synne / þ must bare her skynne ther with /
 and forowe her face: This apparell is nat the cou-
 ueryng of our lorde / hit is the couer of Antichyrist.
 Howe dare she lyste vp towarde heuen that face / þ
 her maker wyl nat knowe: This sayth saynt Hier-
 onymus. Howe here þ holy martyr saynt Cyprian.
 Goodly aparell and clothynge do nat agre but for
 harlottes & comen womē: noz none hath lyghely
 moze pzeious apparel than they that set no pze
 by their honestie & goodnes. And in the scripture /
 that god wold haue vs instruct with al & taught /
 the cite is discrybed an harlot / piked and apparell-
 led goodly / that shal perishe together with her ap-
 parell: and specially bicause of her apparel. Howe
 what a madnes is to delite in that / whiche euer
 hath done hurte / & hurteth styll: and to wene that
 thou shalt nat perishe by cause of þ / wherby thou
 knowest that other haue perished. For god made
 neither purple / noz crþsin shepe / noz taught to die

with þe iuce of herbes: neither fyne silkes embro-
dyed with gold/perles/ or precious stones/ to hide
the necke in/ whiche he made: and to hide þe/ whiche
the god made in man: and shewe that/ whiche the
deuyll hath founde out & his dampned angelles/
whan they fell from the heuenly vertue vnto the
erthly cōtagiousnes: thā they taught to peynt the
blacke of eies/ and ruddines of chekes/ and alter
the naturall colour of the heares and visage. And
verily me thynke that for the dyede that our sayth
teacheth vs/ and for the loue that brotherhodde re-
quireth/ nat only maydes/ but also widowes and
wyues/ shuld be warned/ ye and all womē in gene-
rall/ that the worke of god ought nat to be defiled
with yelow/ or blacke/ or redde colours/ layde on
hit. For god said: Let vs make mā after our owne
image and lykenes. Nowe than/ howe dare any
be so bolde to change that/ which god hath made:
For they lay violent hand on god hym selfe/ whan
they go a bout to reforme & change/ that whiche
he hath made/ nat knowyng/ that all thyng natu-
rall is the worke of god: and all that is by altera-
tion/ is the worke of the deuyll: As if a cōunnyng
peynter had peynted any bodys picture cōunnyng-
ly/ expresseyng both the forme and qualiteis of the
body/ than if a nother come and layd to his hand/
as though he wold amēde hit/ shuld nat he great-
ly dismaye and offende the fyrst workman: Than
weneest thou to escape unpunished/ that offendest
god/ the workman of thy body: for though thou
be nat an adulterar towarde men/ yet whan thou
corruptest

corruptest and marrest that / whiche is goddis do
yng / thou art a worse adulterar : And where thou
thynkest thy selfe gay & wel picked / that is a strife
agaynst goddis worke and breakyng of trouthe.
Thy lord sayth / thou canste nat make one white
heare or blacke : and thynkest thou thy selfe able
to ouercome þe worde of thy lord : Thou diest thy
heare by a bolde presumption and vngacious cō
tempt : and afore hande thou signifyest thy heare
to be flamed / and vngoodly sunnest with þe better
parte of the / that is thy heed. These be saynt Cy
prians wordes. Also after these pceptes of Christe
men / I am ashamed to reherse ought out of pa
gans. I wyl lay to only one of the most wiseman
Lycurgus / the maker of the lawes of the Lacede
mons : whiche whan he wolde haue women of
his countre to be regarded by theyr vertue / & nat
theyr ornamente / he banished out of the countre
by the lawe / all peynting / and commanded out of
the towne all crafty men of pikynge and apparell
yng. Our lord sheweth by Dsee þe prophet / that
the woman / whiche fel vnto adultery / apparelled
her selfe with ouches & brouches / that she myggt
go wayte vpon me / and nat her lord. And if thou
apparel thy selfe for god and good folkis / thou art
fayre inough / whā thou art good : but thou canst
nat please the deuyll / and ill people / excepte thou
mynishe moche of thy naturall faynes. What
shuld all that gold do to be worne / as though thou
woldest shewe howe stronge thou art / that canste
beare so moche weyght : Weneste thou to seme

nobler or wyser / if thou haue so moche metal vpon
the: Nay / neuer a whit. What than / thou wilt
say parauenture / I shal seme y^e ryther. O baynes
of mynde / is that a thought or a sayeng of a christe
mynde: Thou carriest so moche golde about thy
necke / y^e doth no good / whā thou deniest a halpē
ny vnto them that haue nede / and be an hungred:
& robbest thy neighbours / & pauenture thy hous
holde / thy childzen / and thy hus bande / that the
beantes of golde & precious stones shynynge may
dare the eies of them / that be holde the. Is this
Christen charite: Dyddest thou sweare this in
thy baptyme / whan thou sayddest / that thou for
sokest Satanas & all his pompe: And yet what
pompe of Satanas is there / but thou blest hit
more superfluously / thā doth any pagane: Loke
well on thy selfe: Thou shalt fynde thy selfe one of
Satanas officers / y^e blest at home so many chosen
meates to the ful / bulkyng out capōs / pertriges /
phelantes / delicate cakes / potages / sawses / and
soppes / & al costly / amonge so many of thy poure
neighbours / that die for hunger: thou that liuest
in pleasures amonge so many labours and pay
nes of thy neighbours: thou that goest in sylkes /
and fine garmientes amōge so many naked: thou
that arte so goodly to seto amonge so many beg
gers: Art thou the disciple of poure Christ / of that
faciō: Nay nay / thou art rather y^e disciple of riche
Pluto. I wold nat y^e shuldest go bare necked / nor
I wold nat haue y^e to excedyngly couered / to make
a shewe of hit. I folowe Christ / by whom thou hast
pleasure

pleasure to be named: folowe his sobze and mesur-
table mother / whom men nowe honour as theye
lady / and deuylles drede / and sayntes worshippinge:
whose outwarde garment was course clothe and
easy to get: and the inner clothynge / that is to say
her herte and mynde / gilted with golde / & set with
precious stones. Thou canst nat be golde of both
parties: chose whiche thou wylte haue / thy body
or thy soule golden. I can nat reherse al þ longeth
to this matter: yet wyl I speke of smelles some
thynges. A Christen mynde dothe nat preyle vns-
clenlines & stynke: for Mary Magdalene poured
þpō þ heed of our lordē oyntmēt of precious spike:
wher of al the house smelled: noꝛ that was nat vns-
pleasant vnto our lordē: but these superfluous fa-
uours / and fomentes of the body / which the more
hit is cherished / the more hit riseth and rebelleth
ayens the soule / and lyke a tyrant ruleth all the
man / and draweth al vnto vile fantasy / where the
seate is of his delicatnes. Saynt Hieronymē writ-
teth vnto Demetrias the virgin / Let a mayde as-
uoyde / as a mischefe or a popson of chastite / yōge
mē with heedes busshed and trimmed / and swete
smellyng skynnes of out landishe myse. Wherfore
this sayeng of the poete arbiter was spoken:

He is nat lyke to sauer well
That euer hath a good smell.
A lyke sayenge hath Martial.
I had leuer haue no smell
Than to sauer euer well.
And Plautus sayeth / A woman euer smelleth
best

best whā she smelleth of nothyng. But here para
uenture some daungerous dame wolde answe
that with her quicke answers hath gottē a name
of wisdomē: We must do some thyng for our byrth
and gentyll blode / and possessions. But what art
thou / that so sayest / a chryste or a pagane: If thou
be a pagane / I wyll nat argue with the: if thou
be a chrysten woman / wite thou well / thou proude
woman / that Chryste knoweth no suche differēce:
that is a poynt of a deuillish pride / and nat of a
chryste mynde. Seest thou nat / howe that is none
apparell / but fedyng of thy pride: Hit is a nolde
sayenge and a trewe: No beest is prouder than a
woman wel apparelled. Than wilt thou say / we
must nedes do some thyng for thuse of the worlde
and customes: Nowe wold I knowe / whose cus
tome must be folowed: if thou name me wise mē /
I graunt: if thou say of foles / why shuld they be
folowed / but of foles: And Quintiliā sayth / that
gremment & consent of good folkes ought to be cal
led an vse. Perauenture there is an euyl custome
brought bp / be thou the fyrste to lay hit downe /
and thou shalte haue the preyse of hit / and other
shal folowe thyn ensample. And as y ill ensample
is brought in of ill folkes & stablissed: so of good
folkes hit shalbe put away / and good brought bp.
Than if we must euer folowe the customes of the
worlde / we shal neuer amēd / but euer waxe worse:
for than shal one fynde an ill vse / & none may put
hit away. Nowe whose is that custome / y thou
talkest of / & of whom was hit taken: Of pagane
women.

womē. Why do we nat thā kepe styl our paganes
lawe: For if thou list be called Christen / vse ma-
ners accordyng ther vnto. She is a pagane / and
knoweth nat god / nor the temperance of luyng:
And thou that knowest god / and art christened /
what dost thou moze thā she: What mentest thou
by that that thou renunceddest Satanas with al
his pompe / whan thou dost nat only matche the
pagane in Satanas pompe / but also passest her:
For yet thou folowest nat those sadde and holy pa-
gans / but the most lewde / and lyght / and full of
riotte / vice / and mischefe. For thou folowest nat
the women of Lacedemon / that were so honeste /
whose quene / y wyfe of Lysandre / and her dought-
ters / whā Dionysius the kyng of Syracuse sent
them riche robes / they answered and sayd: They
shall do vs moze shame thā honour. For thou fo-
lowest nat the women of Rome / that were in olde
tyme / vnto whom whan kyng Pyrrhus sent his
ambassadour with siluer / & golde / and kercheffes
of sylke / ther was none so desirous oz gredy of ap-
parel / oz so vnchristly mydded / to take any. Quin-
ta Claudia / a religious virgin / was reputed for a
myg woman / bicause she vled to weare gay ray-
ment. Ther was in Rome / after the secund warre
ayenst y Carthaginās / a lawe called Opus law /
that no woman shulde weare ouer halfe a nounce
of golde: nor weate no diuers colozed clothynge.
Whiche lawe indured vntyl the great outragious
superfluite came in to y citie / whan women came
runnyng forthe / as though they had be madde /

¶

askyng

askynge a lycence to weare what they luste. But
Marcus Cato / y great wylse man / gaue counsaile
contrary / with an oration ful of wysdome : and .ii.
Tribunes spake for them : whose folishe and feble
orations be reherfed in Liue y historiographer.
But y women ouercame with theyr importunitie
and busines / that the byddel of their pride might
be let slpype / that they myght do what they luste :
Wherof what hurte shuld come Cato tolde befoze :
and as in many of his other sayenges / likewise in
y he was a trewe prophet . For what man can tel /
howe greate a losse is of chastite / caused by this
strypyng for apparell / whā euery one is a shamed
to be ouer come of her felowe in rayment : And
whan they be trynned and dekked / than desyre
they to go forth amonge men / to shewe them selfe .
And therin is the shippe wracke of chastite . Plu-
tarchus saythe / that hit is a custome in Egypte /
that women shuld weare no showes / bicause they
shulde abide at home . Lykewise if thou take from
women sylke / and cloth of gold / & syluer / precious
stones / and gemmes / thou shalte the more easily
kepe them at home . Also he reherseth . ii . senten-
ces / the one of Sophocles the poet / and the other
of Crates the philosopher . Sophocles speketh of
riche ornamētes thus : That is none ornament y
wretche / but a shame and a manifest shewe of thy
foly . Crates sayth / that is an ornament / whiche
exalteth : and a womā is exalted with that / whis
the maketh her more honeste : But that doeth
neither golde / noz perle / noz purple / but suche
thynges

thys is / as be signes of grauite / sobriety & chasti-
te. Democrates sayth / that the adorning of a
woman standeth in scarpyte of speche and apparel:
In whiche opinion Sophocles is. And amonge
the Grekes this was a comon sayenge / and in a
maner of a prouerbe: The adorning of a woman
is nat golde / but conditions. Also Aristotell / the
moste wyse philosopher byddeth women vse lesse
apparell than the lawe suffreth: and he byddeth
them confidre / that neither y goodlynes of appar-
rell / nor y excellence of beautie / nor thabundance
of golde is of so great estimation in a woman / as
is measurableness and diligence to lyue well and
honestly in all thynges. And of the same opinion
be the other wyse men of y pagans / that a chyste
woman may be a shamed to folowe pagans / nat
those sage and wyse men / nor those vertuous and
honest women / but the errour of foles / & ensample
of madde women: and I confesse / that I can nat
tell what honest colour women maye lay for theyr
apparell / but only that they may seme fayrer / and
entise men / whiche were a shame / yf for gentyles.
Therefore thou both seruest thy pride / and settest
the deuyles nettes in thy body / to catche with all
the soules of them / that be holde the: thou woman /
nat a Christiane / but the mynister of the deuyl / y
fell thretning of our lorde displeased with y / shalbe
pronounced vpon the / sayeng by Esaie y prophet:
Our lorde hath made balde the hedes of y dought-
ers of Syon / and in stede of ornament they shal
haue shame / and for theyr shoues / and shypers /

and cheynes / precious stones / pominanders / and
glasses / & swete saours / they shall haue stynke:
and for theyr gyrdels / they shall haue ropes: and
for theyr crispe heare / they shall haue bald patis.
These wordes our lord sayd of women. And his
holy martyr saynt Cyprian sayth: There be some
ryche women and habundant in goodis / whiche
beare theyr treasure on them / and say they muste
bse theyr goodes. fyrst let them knowe / that she
is riche / that is ryche in god: and she is habūdāt
of possessions / that is habundant in Chyriste: and
those be good that be spiritual / diuine / and heuenly
/ whiche shall abyde with vs in perpetuall poss
session. But & thou array thy body sumptuously /
and go gayly forthe abrode / and entise the eies of
them þ beholde the / and drawe the syght of yonge
men after the / and nourishe þ lust of cōcupiscence /
and fyre and kendle the smell of synne / in so moche
that though thou perissh nat thy selfe / yet thou
shalt cause other to perissh / and make thy selfe as
a poysoner & a swerde vnto them that se the: thou
canst nat be excused as chaste in mynde: thy euyl
and vnchaste rayment shall reprobue the: neither
thou canste nat be counted amonge maydens and
virgins of Chyriste / that so lyuest þ men shall loue
the inordinatly. Thou boastest thy possessions and
virginite: but a virgin shuld nat boast her ryches /
seyng that holy scripture sayth: What hath pride
auayled vs: Or what good hath þ boiste of riches
done vs: All they be passed as a shadowe. Thou
sayst þ art ryche / and thykest that thou muste bse
those

those that god wold thou shuldest haue / ble them /
why nat : But yet in goodnes & good wayes ble
them / in suche thynges as god commanded / and
as our lord taught : Let them fele thy riches that
haue nede : let them knowe the to be of power : get
wynnynges vnto Chyste of thy patrimony : fede
god. This sayth y. marty. saynt Cyprian. Whi
che thynges are a great deale better for a chursten
woman to knowe and do / than that the pagas do :
and hit were mete for them to take hede vnto the
philosophers / and nat to folowe y. dedes of foles /
and apply vnto the fantasies of madde folkes : ex
cepte we wold spende our lyfe madly and folishly.
But here some man wold say : what / woldest thou
haue women to be fylthy and sluttish : Nay ve
rily / I wolde nat haue them so : nor my preceptes
be nat so vnclene : nor I lyke nat sluttishnes. And
what maner a ones they shulde be / saynt Peter &
saynt Paule . ii. defenders of the churche / teache
in .ii. shorte preceptes. Saynt Peter sayth : Let
nat y. outward apparell of women be decked with
the braydyng of her heare / nor with wrappynge
of golde about hit / or goodly clothynge : but the
mynde and the conscience / that is nat sene with
eyes / if hit be pure & quiet / that is a goodly thyng /
and excellent afoze god. And saynt Paule sayth :
Women in theyr array shulde apparell them selve
with shamfastnes & sobrenes / & nat with braydes
of theyr heare / or golde / or perles / or pzeious clo
thynge : but as womē ought to do : Let them shewe
vertue by good workes. Whan the apostles saye
R. iij. these

these wordes / they byd nat women be sluttish &
slubbered / no: foule with dirte and clowtes: but
they counsaile them from superfluous rayment /
and wyll them to vse meane clothynge / and suche
as is easy to comby. For mesurableness hath his
clennes / and that farre more pure than the great
excesse hath / as hit is more easy to kepe a litle vess
sel thā a great meyn. Let her nat be clothed with
beluet / but with wollen: no: with sylke / but lynn
en / and that course. Let nat her rayment shyne /
ne let nat it be sluttish: neither let hit nat be to be
wondred on: no: let hit nat be to be lothed: as for
þ wearynge of golde / or syluer / or perle / or precious
stones / I se nat what hit is good for / sauyng that
the vertue of some stones is more set by than the
shewe / as corall or emeraude: if at leste way those
lytell thynges haue so moche vertue in them as
men say: but now we mo seke them for vanite / that
he may seme more ryche / than for the vertue. No:
let her nat peynt or anoynt her face / but washe
hit & make hit clene: no: dye her heare / but kome
hit clenly: No: let her nat suffre her heed to be full
of scurfe: No: let her nat delite to washe it in swete
sauours: no: to kepe hit synkyng: no: loke in a
glasse to peynt her / or trowme her gaply by: but to
haue away / if any foule thyng or vncomely be on
her heed / that she coude nat els se: and thā let her
aray her selfe therby / lest any thyng be in her face
to defoule her / beyng els chaste and sobre. Finally
that whiche Socrates bad his scholers / let her
thynke spoken vnto her to / þ they shuld loke them
in a

in a glasse/and if they were fayre / that they shuld
se lest þe mynde were foule: and if they were foule/
that with þe beautie of the mynde they shuld coun-
trepeyle the deformite of body. Moreouer/ let an
honest mayde remembre styll / that beaute hath
brought many of them þe haue hadde hit/ in great
pride: and many of them that haue sene hit/ in to
abhomynable synne. Wherfore many holy women
haue labored to seme lesse fayre thā they were. As
for this nedeth nat to byd I suppose/ that a womā
shall vse no mannes rayment / els let her thynke
she hath the mannes stomake / but take hede to þe
wordes of our lord/ sayeng: A womā shal nat put
on mannes apparell: for so to do is abhomynable
afore god. but I truste no woman wyll do hit/ ex-
cepte she be past both honeste and shame.

Of the luyng alone of a virgin.

The .x. Chapter.

Holy Writers say that deathe gothe
in to the soule by the senses of the body lyke
wyndowes: excepte a mā be wisely ware. folkes
be tolled & enticed with the pleasures of þe worlde:
where with also the soule is caught and holden.
Therfore a mayde shulde go but seldome abroad:
byscause she neyther hath any busynes forth / and
standethe euer in icopardye of her chastite / the
moste precious thyng that she hath. And let her
wayte vpon her mother / nat only whan she gothe
forthe / but also at home: Whiche thyng theys
mothers

mothers must also be charged with. Saynt Hieronime counsaileth Aleta / that whan she goth to her manner place in the countre / she do nat leaue her doughter in her house within the cite: let her nat canne ne maye to lyue without you sayth he: and whā she is alone / let her feare. Which sayeng I wolde haue thus vnderstanden / that þ mother shulde take her doughter awayne with her / if she tarp any whyles. For els it is no nede to take her doughter with her / as ofte as she goth forth: and specially if she go to any feastis / or mariages / or metynge of men / or any other lyke place / that she muste go to / or to fulfyll her husbandis pleasure: Where it is nat mete for the doughter to go: and let there be at home some good womā keper of her chastite. For there is no greater myschefe than that that is bredde at home / nor more icopdous. Howe shalte thou auoyde þ / excepte thou eschewe hit vtterly: What auayleth it to saue the wode fro all harme / whan there is a worme with in / that eateth hit? I knowe a very good womā / whiche was made the ouersear of maydes / that wolde nat correcte and take a way her sonnes / whā they playde some what wantonly with wenches / by cause she loued them some what tenderly / nor kepe from harmyng of theyr chastite. Wherfore hit is to be taken hede of: that the woman / whom the mayde is put in trust to / haue no wanton sonnes / nor breden: whom she dare nat be agaynst. Let her nat be only chaste / but also in countenance & grauite / both of wysedome / maners / and speche /
worthy

wo:thy to be had in reuerence: Whose eyes & loke
they wyl be a ferde of / & nat only thir speche: y e
though they be her elder b:etherne / that she feare
nothyng in doyng her duty of watche & keepyng:
So that she make all thyng belōgyng vnto her
chastite / safe with her p:esēce: and suche as wolde
tolle them vnto wantonnes and vice with her ex
sample / is for to be dryuen far away. But she that
wyl be hyred of a louer to p:ouoke to moue with
speche and wordes / lacketh the name of a reaso
nable creature: for that is a deuillyshe thyng:
Whiche a mayde shal flee fro / lyke as she wold fro
an edder or a serpēt: Whiche all folkes shulde d:ryue
out of y countre / as a comen distruction of them
all. Hit can nat be tolde / howe moche mischiefe
suche womē be cause of. Therfore let nat a mayde
ones abyde the sight of suche womē: for they be
very cocattyces: and inspire poyson with theyr
loke / and flee with the only beholdyng. For let as
ny man thynke that I speke this as a similitude
beyonde the veray trouth: for some be so cras
ty / that they can catche one with a loke / without
wordes: and some vse inchauntemētes and char
mes: Where of there be many examples. Also
with the only loke and salut y g / this serpēt casteth
a blotte on the yonge woman / vnto whom she spe
keth and loketh / namely there as suche a woman
is known: belyde the shame that she causeth in
that house / that she resorteth vnto. Therfore let
the maide flee vnto her mother / as vnto a sanctu
ary / and schewe vnto her / what that vngacious

A

body

body wolde haue done: or els so auoyde & kepe her
selfe from her / that they that se it / may perceyue
by her there / that she feareth the myscheuousnes
of that woman: and so she shall do her selfe good
with the dede / & other with her example: whā she
sheweth other maydes / what they ought to feare
in that woman. Hit were good for þe cōmon welth /
that inquisition were made of olde pore women /
that the ruler of the cite myght knowe / howe they
gette their lyuynge. Also of the seruantes saynt
Hieronymie sayth / I wolde she shulde loue none of
her maydes more than an other / in whose eare she
shulde vse to rowne and tyle often. What so euer
she sayth to one / let all here hit: Let her be cōtent
with a mayde nat pyked / and fayre / and wanton /
that can syng a balade with clere voyce: but sadde /
pale / and vntymmed. Also he sayth vnto Demes
trias: Se that none of her felowes do her harme /
either with nyte raymēt / or wantō wordes. Haue
nought to do with suche women / that haue pleas
sure to be sene / and loued / and make theyr boiste /
that they haue suche a fayre louer / or ryche / or nos
ble: and beareth about letters sente from hym / &
other whyle sheweth them vnto their cōpanions /
or tell his dedes / or reherse his wordes: this he
dyd / this he sayd to me / thus he commeth to me /
thus he preyed me: auoyde them away / be they
neuer so nere neighbours / be they neuer so ryche /
be they frendes / kynsfolkes / almans / yethough
they be thy systers / refuse them: for they be bytē
of þe woode dogge the deuyll: and be fallen woode
theyr

theyr selfe: Wherin there is no name so dere / that
shulde oꝛ ought to bryng a mayde to their compa
ny / but rather the mother shulde kyll the childe /
and the syster the brother / & the brother the syster /
and syster the sister / & brother y brother. Therfore
the mayde that wyl do by my counsaile shal passe
the tyme with chosen virgins / lyke her selfe: and
in good & honest pastimes / and other whyles with
holy redyng oꝛ cōmuncation / of suche thyngis /
as she hath redde: but let her talke noth y of dā
syng / oꝛ feastyng / oꝛ pleasures / lest her cōpaniōs
be moued with som false colour of delite: noꝛ let no
mā be by. Also whan she is lefte of her felowes in
her chābre alone / let her nat be vtterly idell: for it
is icopdous to be idell / specially beyng alone: noꝛ
I wold she shuld suffer her mýde to muse / though
hit be neuer so good and holy / at the begynnyng:
the mynde of a woman is vnstable / and abyde
nat longe in one place / it falleth frō the good vnto
the bad without any labour. And Syrus the poet
semeth nat all without a cause to haue sayd / a wo
mā that thynketh alone thinketh euyl. Noꝛ Ma
ry Magdalene / whiche late at the fote of our lord
and herde his worde / dyd nat only vse the contem
plation of heuenly thynges / but she dyd that wher
ther she redde / oꝛ herde / oꝛ prayde. And so shall by
my aduise / nat onely a mayde but also any wo
mā. For in many places of this boke we geue pres
ceptes for all women in generall. Therfore on the
holy day let her either rede / oꝛ pray / whā she is a
lone: and on the workyng dayes lyke wyse / oꝛ els

let her worke. And hit is no doute / but the angell
founded Mary doyeng some suche thyng / whiche
was a frayde / whā she sawe a mānes face / where
she was nat wōte. Therfore she is called i Ebreme
anna that is as ye wold say / a vergin closed in. And
this is she p̄ Elsie the prophet speket of in these
wordes : Beholde a virgin closed by shall cōceyue
and beare god and man. And only that mayde cō-
ceyueth Christ / whō fewe knowe / but only Christ.
Therfore shall the mayde let no man in to p̄ house
at home / but whom her father by speciall wordes
commmandeth to be let in : and in processe of tyme
she shal begynne to helpe to ease her mother of her
labour in p̄ house. Whom & her father to gether /
she shal haue moste dere of all thynges nexte god.
And if they cōmāde theyr daughter to go in hāde
with wolle or flaxe / or any handy worke / she shall
nat only execute their cōmādmēt without grut-
chyng / but also gladly / and with mery chere / & p̄
the more dilygently and featly / if the father & mo-
ther gette any parte of theyr lyuyng there by : and
than shall she thynke her selfe happy : and thynke
that she rewardeth them / that she shuld of duete /
and to nourishe them agayne / p̄ haue nourished her.
Whan a mayde may for house holde busynes be as
lone / and pray / fyrste let her gyue her selfe holly to
god / let her worship Christ and his mother / & aske
perdone and peace of them / and than consydre her
selfe to be a christen virgin / Christis spouse / and p̄
follower of Mary : and that the virginite of p̄ bod-
y is nought worthe / excepte the mynde be pure
with

with all / and if that be / nothyng to be more clene /
nothyng more pleasant to god : and her selfe to be
the folower of the moste holy mother of our lord /
and fyrst of all let her countrefete her excellēt ver-
tue / that sobrenes and humilite of mynde / whiche
was so great / that whan she had all thynges most
goodly and excellent / yet was she neuer the more
high mynded / or proude : the most noble mayde y^e
had of her lignage .xiiij. kynges : and so many dus-
kes of Israel cōmyn of suche a noble kyn & ryche /
also her selfe made ryche of the wyse men / her selfe
moste fayre / moste wyse / and well lerned / & yet for
all that / howe euyne a mynde dyd she beare / howe
humble opinion she had / of her selfe also knowyng
of the heuenly byrthe / beyng mother of suche a
sonne : yet disdayned she nat to haue a carpēter to
her husbāde / and to do hym seruice / and to go se
her kyns womā / & to be with her at her laboryng /
and serue her : she dyd set no more by her selfe / thā
by any other : nor disdayned / none other in cōpari-
son to her selfe / neither for her kyn / nor beaute / nor
witte / nor dignite : but she thought her selfe worse
than any other / whan she was in dede better than
āgels / whose quene she was ordeyned to be. Wher-
fore I holde nat with hit / that our lady shulde be
peynted so in sylkes and golden garmentes / and
decked with gemmes and perles / as though she
had had any delite in suche thyng / whan she was
in erth here : but nothyng lesse representeth her / &
I had leauer she shulde be purtured in a symple a-
ray / and suche as she vled in dede / that we myght

haue afore our eyes þ̄ humilite of her mynde moze
playnly / that hit mought be an eſample to teache
ryche men / and to comforte the poure: and that
the poure mennes stomackes may increace / and þ̄
riche decreace / & both their stomackes be brought
to a reasonable meane / that neither the riche men
desperze / nor þ̄ poure be ouer bolde to truſte ouer
moche. Therfore by my counsaile the mayde ſhall
ſolowe her example / nat with a faynyng & a diſſe-
blyng mynde / but true and ſtedfaſte / leſte there be
a worſe vice lyeng vnder a colour of vertue / as hit
were a poyſon vnder an holsome thyng / or a ſore
vnder an holle ſkynne. Let womē vſe no faynyng /
nor clokyng / to ſeme good with all: nor let them nat
thynke / that they can cloke / or els chaunge the na-
ture of thynges: the countrefete is nat lyke þ̄ very
thyng / the couered & ſhadowed is feble & vnſure /
and ſhalbe at laſte open and known. Therfore let
a yonge womā be in dede / as ſhe ſheweth demure /
humble / ſobze / ſhamfaſt / chaſte / honeſte / and ver-
tuous / bothe let her ſeme ſo / and be ſo: and let her
pray vnto the holy virgin / whom ſhe ſhal truly re-
preſent with her luyng / and be therfore the moze
pleaſant vnto her / & alſo vnto Chriſt / þ̄ ſhal aknow-
lege her his ſpouſe: let her pray fyrſte for her ſelfe /
þ̄ ſhe may be increased in vertue / & purpoſe of her
holy chaſtite / and other vertues: ſecondly for her
father and mother / bretherne / ſyſterne / and kyngs
folkes / and other / for whom her duety is to praye:
for her prayer ſhalbe moſt acceptable vnto god / &
moſt effectuous to optayne bicauſe hit cometh of
a pure

a pure and a holy mynde / and moſte chriſtiane. I wolde ſhe ſhulde either vnderſtāde what ſhe prayeth / or els ſpeake in that lāgage / that ſhe doth vnderſtāde : or what ſo euer ſhe prayeth in latyn / let her get hit declared vnto her in her owne tōge before of ſome body : Noꝛ let her nat wene / þ prayer ſtādeth i þ murmuring & wagging of þ lippes / but in the harte and mynde / whan ſhe lyfteth vp her mynde from theſe vile thynges in erthe vnto heuenly and dyuine thynges. And where we be cōmanded in the maſſe / where it is ſayd / *Sursum corda* / that is as moche to ſaye / as vp our hartes : we anſwere / *Habemus ad dominum* / that is to ſaye / we haue vnto our loꝛde : in whiche anſwere full many lye / that whan they ſaye ſo / thynke in dede vpon ſome worldly buſyueſ. But Chriſte ſayth / that true worſhyppers be theſe / that worſhypp the father in ſpīte : and that this worſhyppynge is moſte pleaſant vnto hym / and this prayer moſt acceptable. Therfoꝛe let her ſe / that her thought and mynde diſcorde nat from her wordes : let her ſpeke the ſame within / that ſhe ſpeketh without / ye and holde her tonge outwardly and ſhe wyll / or talke of other matters / ſo that ſhe crye vnto god inwardly / and ſaye with the ſpouſe : I ſleepe / and my harte waketh.

Of the vertues of a woman / and exam-
ples that ſhe ſhulde folowe. The. xi. chap.

A woman ſhallerne the vertues of
her kynde all to gether out of booke / whiche
che

che she shall either rede her selfe or els here redde.
And hit becommeth euery woman to be indowed
with all kynde of vertue/ but some be necessary for
her: as all vice is shamfull and some abhominable
and cursed/ and some vertuous be for wyues/
some for wydowes/ some for religious womē: but
I wyl speke of suche as belonge vnto the holle
kynde of women. fyrste let her vnderstande that
chastyte is the principall vertue of a woman/ and
coultrepepseth with all the reste: if she haue that/
no mā wyl loke for any other: & if she lacke that/
no man wyl regarde other. And as the stoicke
philosophers reken/ that all goodnes standeth in
wysedome/ and all yll in folye/ in so moche that
they sayd/ only the wyse man to be ryche/ fre/ a
kyng/ a cytesyn/ sayre/ bolde/ and blessed: and a
fole/ poure/ a thral/ an outlawe/ a stranger/ foule/
a cowherde/ & wretched: lyke wyse it is to be iudged
of chastite in women/ that she that is chaste is
sayre/ well fauored/ ryche/ frutful/ noble/ and all
best thynges y can be named: & contrary/ she y is
vnchaste is a see and treasure of all ylnes: nowe
shamefastnes and sobryenes be the inseparable com
panyons of chastite/ in so moche that she can nat
be chaste that is nat ashamed: for that is as a cou
uer and a baylle of her face. For whan nature had
ordeyned/ that our faces shulde be open and bare
of clothes/ she gaue it the baylle of shamefastnes/
where with hit shulde be couered/ and that for a
great commendation/ that who so dyd loke vpon
hit/ shulde vnderstande some great vertue to be
vnder

Under that couer: no: no man shulde se hit couered
with that baylle / but he shulde loue hit: no: none
se hit naked of that / but he shulde hate hit. Our
lorde curseth an vnchaste woman / sayeng: Thou
hast the face of an harlotte / thou arte past shame.
Of shamfastnes cometh demurenes and mesura-
blesnes: that whether she thynke ought / or say / or
do / nothyng shalbe outragious / neither i passiōs
of mynde / nor wordes / nor dedes / nor presumptuous /
nor nyce / wanton / piete / nor boastyng / nor ambitio-
us: and as for honours she wyll neither thynke
her selfe worthy / nor desire them / but rather flee
them: & if they chance vnto her / she wyll be asha-
med of them / as of a thyng nat deserued / nor be
for nothing high mynded / neither for beautie / nor
proprienes / nor kynred / nor ryches / beyng sure y
they shal sone perisshe / & that pride shal haue euer
lastyng payne. How sobrenes kepeth continence
lyke as drōkenes & excessse driueth hit out. Every
mā wotteth what foloweth surfet. And vnto sobre-
nes is ioyned mesurable and sklander dyet / whiche
thynges be in householdyng y womā's party / as
Plato & Aristotle say full well. The mā getteth / y
woman saueth and kepeth. Therfore he hath sto-
make gyue hym to gether lustily / & she hath hit ta-
ke fro her / y she may warely kepe. And of this so-
brenes of body cometh sobrenes of minde: no: y fas-
tises of y mynde shal as they were drōke trouble
and diseale the quietnes of vertue / but y she maye
both thynke well and do well. Let her applye her
selfe to vertue / and be content with a lytell / and

take in worth that she hath / nor seke for other / y
she hath nat / nor for other folkes / wherof ryseth
enuye / hate / or curiosite of other folkes matters.
The deuotion of holy thynges moſte agreeth for
women. Therfore hit is a farre worſe ſyght of a
woman / that abhorreth deuotion: ſhe muſte haue
moche ſtryfe with enuye / whiche is both a foliſhe
vice and ſhamfull in women / and yet I wotte nat
howe hit aſſauteth them y moſt ſore: but ſhe that
is of good behauour / and hath mought to ſerue
her with / ſhall haue no cauſe to enuye other / nor
to be curious in an other bodis houſe: and ſhe that
is ſhamfaſte / ſobze and reaſonable of mynde / ſhall
neither be ragious angre / nor falle to raylynge /
cruelte / or beſtlynge. For whan hit is naturall for
women to be kynde and gentyl / bicauſe they be fe
ble / and nede the ayde of other / who can be cōtent
with out ragious ire and cruelte in a woman: in
ſo moche that ſhe wolde ſpill that ſhe can nat ſaue /
if nede were / and to kepe her begeable mynde bre
to tyme and occaſion of reuegeance. Suche a wo
man were worthy to haue ſo moche payne / that
ſhe ſhulde be euen oppreſſed & brused with nouri
ſhe and weyght of hit / and graunte her ſelfe ouer
commen / and leaue her mynde of angre / venge
ance / and other madnes. For a foliſhe woman ſtry
ueth euen with wyld beſtis in angre and inuye /
bicauſe they tender and lyght myndes thynke eu
ery offence paynful and intollerable / and worthy
to be greuouſly punyſhed: and ſmall and lyght
matters ſeme great & greuouſ vnto foliſhe folkes.

Admonitiō

Therfore

Therefore except a woman either eschewe by craft/
or overcome by power such felle enemyes / hit is
ieopardye / lest she be destroyed / and haue cruel
stynge payne / bothe in this lyfe / and in another.
Nowe I suppose it be shewed playnly inought / p
chastite is as the quene of vertues in a woman /
and that. is. inseparable companyons euer folow
hit / and that of shamefastnes cometh sobrenes /
of whiche. is. cometh all the other sorte of ver
tues longyng vnto women, demurenes / meastre /
frugalite / scarfite / diligence in house / cure of deuot
tion / mekenes / whiche vertues I shall declare all
largely in an other place : and she shall fynde them
all more habundantly intreated / of holy and wyle
men. Beholde the image of honestie drawen in
picture / whiche is so goodly & so excellent of beaus
tie / that if hit coulde be seen with our corporall
eyes / as Plato sayth in the booke called phedo / hit
wolde take folkes wonderously with the lone of it
selfe. Noz no beaultie dothe so enamoure our eyes /
and taketh and holdeth / as honestie shulde bothe
take and lede with her / if she were opened and she
wed vnto vs. Also the mayde shall gether by he
rping and redyng holy examples of virgins / whi
che she may folowe / whom she may desire and la
bour to be lyke / and specially / as I haue sayd / the
moste excellent and flower of virginite our lady /
the mother of Christe / god and man : whose lyfe
nat only maydes haue for an example to forme
fashen them selfe after / but also wyues and wyde
wes : for she hath be all thyng vnto all folkes to
prouoke

prouoke all and bypunge them vnto the example of
her chastite: vnto virgins the moſte demure vir-
gin: vnto wyues the moſt chaſte wyfe: and vnto
wydowes / y moſt deuout wydowe: She was the
fyſt that toke this ſtrange way of virginite with
a bolde ſtomacke and holy purpoſe: ſhe was the
fyſte that lyued aboue the worldly cuſtome in ma-
riage an angels lyfe / without carnall ble: in ſo
moche that ſhe toke her a keper of her chaſtite / ra-
ther thā an huſbande: Whiche bicauſe they were
wonders / therfoze brought ſhe forth a ſonne moze
wonderfully / that nature wondzed on. And whan
ſhe was wydowe / bycauſe ſhe lyued all in ſpिरितe /
ſhe lyfte bp her ſelfe aboue the nature of the body /
yet lyuynge in the body / hauynge in god a ſonne
moſt obedient / and moſte chaſte ſpouse / and moſt
cheryſhyng father / that bycauſe ſhe forſoke all
thyng for god / ſhe myght fynde all thyng in god.
But what do I holy virgine: What do I enter-
pyle: to ſpeke of thyn infinite preyle: Nay nay /
that is nat for my dull witte / and rudenes of lan-
gage / oz this lytle rōume / we had nede of great
tyme & leſſure ther vnto / and prompte eloquēce /
and wytte and cōunnyng moſt excellent. But you
virgins folowe her / as many as wyll kepe your
virginite ſaffe and holle: folowe her wyues / as
many as care for the pleaſyng of your huſbādes /
and lyſte perfourme that ye haue ſwozne: you wy-
dowes beholde her / in whom you ſhall haue both
frutefull conſolation of the loſſe of your huſbande /
and counſaile of keepynge your childrene / and ex-
ample

ample of leadynge the residue of your lyfe. There
hath folowed this virgins orde mighty great cō-
panyes of our thousandes / as the psalmyst sayd:
There shalbe virgins brought vnto the kynge af-
ter her / whose actes shall profette nat onely then
that arre nowe / but also all that shall come hereaf-
ter in example. And histories do tel of pagane vir-
gins / that were famous only by chastite: Of whō
saint Hieronymie wytyng agaynst Iouiniā / grut-
ched nat to reherse a great nombze out of the hi-
stories of the grekes / bicause he sawe that in this
maner of maters folkes wyll be moued moche w
examples. For hit semeth nat veray harde / to do
that some tyme hath be done. And he reciteth ma-
ny / that had leauer lose theyr lyues than their vir-
ginite. For I wyll nat do suche a displeasure vnto
that mooste auncient and holy man / as either
to passe as superfluous that he hath tolde / or to
reherse hit vnder other maner / but by & by write
here as he hath put in his booke. So than saith he
in this wyse / the thyrty tyrannes in Athens / whā
they had slayne Phedon at a bāket / they cōmāded
his daughters yong maydes / to be brought vnto
them / and to be strypped naked lyke harlottes / &
to playe on the flore bloody of theyr fathers blode /
with vncomly and wanton gestures: whiche for a
whyle dissemblynge the contenaunce of theyr so-
rowe / after that they sawe the folkes mercy with
dynke / they went forth / as it were to do theyr na-
turall necessite / and embracyng one an other / caste
downe them selfe into a welle / that they myght

saue their virginite. An other daughter vnto Demotio þ price of the Ariopagites / whā she herde þ her spouse Leosthenes was slayne / whiche had bē the cause of Lampace warre / slew her selfe / affyrmyng that though her body was yet vntouched of any man / neuer the lesse if she were married vnto any after / she shulde haue as it were a seconde husbaude / by cause in mynde she was married vnto the fyrste. The Spartanes / and the Messenyans had frendshyp and confederation to gether longe tyme / in so moche that they vsed to sende eithervnto other virgins to do certeyne sacrifice: So on a season / whan the Spartanes had sente fiftie virgins / and the Messenyans wold haue deuoured them / of all that great nombꝛe was nat one founde / that wolde cōsente to that abhominable dede / but al died gladly for their chastite. Wherefoze many a day there was great warre betwene them / and in longe space Harmertia / one of their cytyes was destroyed. Aristoclides the tyrant of Orchomene loued a mayde of the cite of Stymphalis / whiche whan her father was kyled / fled vnto the temple of Diane / and embraced the image / noz coude nat be drawē frō thens agayne / but was slayne in þ same place: For whom al the lāde of Arcady was so soze moued / that they made open warre to reuēge þ maydes dethe. Aristomenes of Messene / a good & a iusticia / whā he had cōquered the Lacedemonians / & on a tyme as they kepte a festiuyte in the nyght / whiche they called Hiascinsina / toke away .xv. maydens / that were playenge

eng in company there / and went all nyght a pace
flepunge out of the countre with them: and whan
some of his men wolde haue deuoured them / he
charged them / as wel as he coude / that they shuld
nat do so: and at the last some that wolde nat obey
he put to deth / to feare the reste with all. After
whā these maydes were redeemed agayne by their
frendes / and they sawe this Aristomenes sewed
for the deth of a man / they wolde neuer go home /
but lay pstrate at þ fete of þ iuges vntil they se hþ
quitte / that was defender of theyr chastite. Howe
shuld we sufficiētly preysle the doughters of Sces
dalus of Leuctres / a towne of the countre of Beoce /
whiche theyr father bepng frō home / as we rede /
had receyued. ii. yonge men by the way of hospita
lite / and they dronke with ouer moche wyne / in
the nyght rauysed þ maydes / whiche whā they
had lost theyr virginite / wolde lyue no longer / but
kylde one an other: Also the maydes of Locrean be
woorthy to be spokē of / that had a custome in their
countres / to be sende yere by yere vnto Ithum: whiche
custome had continued a thousande yere / nor yet
was there neuer herde tell / þ any had any report &
name of disteynyng theyr virginite. Who can let
passe vnspoken of the. vii. maydens of Milete /
whiche whan the frenche men destroyed all about
theyr countre / kylled them selfe / lest they shulde
be compelled to any villany / leauyng an example
vnto all virgins / that vnto an honest mynde the
chaste purenes of body ought to be more regar
ded than the lyfe. Rycano after he had coquered

Thebes

Thebes the cite / was take in the loue of a mayde /
that he had taken prisoner / and wolde haue marie
ed her / whiche thyng might haue pleased a poure
prisoner / but she set more by her virginite / than
by his kyngdome / and there kylled her selfe / whiche
thyng he made great sorowe fore / holdyng the
deade body in his armes. Greke writers tell of an
other mayde of Thebes / that whan her enemy a
Macedon had deflowred her / a whyle she dissem
bled her angre / and after founde the corrupter of
her virginite slepyng / whom she slewe / and after
that her selfe / for ioye that she had auenged her selfe
of that abhomyable vilanye : noz she wolde lyue
no longer / than she had her virginite : noz dye / tyll
she had auenged her chastite. All this sayth saynt
Hieronyme. Therfore christen women may be as
shamed / if any shame were in them / that do nat
kepe theyr chastite truly : lyuyng vnder the moste
chaste Christe / sonne of the moost chaste mother /
and in the most chaste church / and saythe / seyng
that pagans / worshippers of fylthy Iuppiter &
baudy Venus / haue set more by their chastite / than
all other thynges. Where to shulde I recyte here
the exāples of holy virgins / to moue them with /
that be nat a shamed / that chaste pagans shulde
be ones named : Whom shulde I specially shewe
them to folowe example of amonge so many thous
sandes / Tecla / or Hagnes / Catharine / Lucia / or
Cecile / Agatha / Barbara / or Margarita / or Do
rothe / or rather the holle flocke of the .xi. thousāde
virgins / whiche all had leauer dye / than theyr
ennemyes

ennemyes shulde do they? cursed pleasure with
 them: Thou shalt skarfe synde. ij. men that shall
 so stedfastly agre in that holy purpose: wherin. xi.
 thousande tender virgins were so fast and stable.
 There were infynyte in nombze / that had leauer
 be kylled / heded / stragled / drowned / or haue they?
 throtis cutte / than lose their chastite / whiche whā
 they wold nat. de them selfe / yet they sought crafte
 to come by their dethe / whā they were in ieopdy of
 they? chastite / as Brasilla / a noble mayde / bozne
 in Dirrhache / a cite of Italy / whiche whan she
 sawe her ennemy come to be rafte her of her virgis
 nite / promised vnto hym / that if he wold do her no
 villany / she wold gyue hym an herbe / wherof if he
 were anoynted with y. iuse / no wepen shulde perce
 hym: the mā of warre was cōtent with the offre:
 So she went in to the nexte garden / and ther toke
 vp an herbe / the fyrst that came to hande / and bad
 hym auenture the fyrste profe on her selfe / of the
 vertue of the herbe / and anoynted her throte ther
 with / and bade hym smyte / to assaye: so he smote /
 and kylled her. Neither saynt Hieronymus disaloe
 weth / that a woman kille her selfe / to saue her
 chastite with. And saynt Ambrose in the. iij. boke /
 that he writeth of virgins / layeth agaynst this
 dout the example of Delagey the marty? / sayeng /
 there nedeth none other confyrmation / where we
 haue the dede of a virgine and a marty? / of fyfte
 ne peres of age / whiche with her mother and her
 systers to geder / cast her selfe in to a water. Saint
 Euseby in the ecclesiastical historie sayth / that one

R

Sophronia

Sophronia a noble woman / whan she sawe her
husbande that was the chiefe officer of the cyte
afferde / & vnable to defende her goodnes agaynst
the foule and vnlawfull pleasure of Maximine
emperor / closed her selfe in her chambre / & there
kylled her selfe: and yet the church hath alowed
her for a martyre. All these examples of chastite be
redde in the church. Howe dare an vnchaste and
a noughty woman come thether / nor be abashed
to byng a brothelyte in to the company of virgins /
and defyle those pure eies with her fylthy lokes /
and polute tender yeres with her corrupte voyces:
Thou vngacious woman / darste thou name Ca-
tharin / Hagnes / or Barbara / and fyle those holy
nantes with thyne vnpure mouthe: Darste thou
name thy selfe by any of those names / and make
thy selfe in name lyke vnto them / to whom thou
arte so vnlyke to in conditions / and a very deedly
enemy: Nor cometh hit nat to thy remembrance /
whan thou hereste thy selfe called / what maner
one she was / whose name thou bearest: And whā
thou remembrest / that she was so pure / chaste / and
good / and agayne thy selfe so vnpure / vnchaste /
and vngacious / dost thou nat rage day & nyght /
for thought and repentaunce: O thou moost shā-
meles of all women / howe darest thou halowe the
natiuite of y most pure virgin / that arte thy selfe
vnworthy euer to be borne: And darest thou shē-
we thy shameles face vnto her most demure eies:
And woldest thou haue her to here or loke at the so-
ouer couert with noughtynes / whiche whan she
was

was in this worlde / was neuer wont to se noz here
no men / nat though they were full good: hit were
better for the neuer to come in to theyr syght / lest
they auenge on the the iniury of theyr kynde: noz
to name thy selfe by theyr names / lest they puny-
she the for fyllyng theyr names. And I speke in er-
nest / for here is no place to bourde in: there shuld
be made some decre / that none vnhoneste woman
shulde be called Mary. For why do nat we gyue
as moche honour vnto that name / whom all we
a ryle and make reuerence vntyll / as the pagans
gaue vnto some of their folkes. For i Athens / whā
Hermodius and Aristogiton had banysshed the ty-
rangs out of the cite / there was by a decre determi-
ned / that no bonde mā / noz any that occupied any
vyle crafte / shulde be named by theyr names.

Howe the mayde shall behaue
her selfe forth abrode. The
xij. Chaptre.

Forth she muste nedes go some ty-
mes / but I wolde hit shulde be as selde as
may be / for many causes. Principally bycause as
ofte as a mayde goth forth amonge people / so ofte
she cometh in iudgement and extreme perel of her
beautie / honeste / demurenes / witte / chastytys /
and vertue. For nothyng is moze tender / than is
the fame and estimation of women / noz nothyng
moze in danger of wronge: in so moche that hit
hath be sayde / and nat with out a cause / to hange

R.ij.

by a

by a copwebbe / bprause those thynges / that I
haue reherſed / be required perſet in a womā: and
folkes iugemētes be dangerous to pleaſe / and ſuſ
picious: and as Ouid ſayth / we be quicke inough
in beleuyng the yll. And as Cicero ſayth / No
thyng fleeth more ſweetly than an yll worde / no
thyng goth ſoner forth / nothyng is ſoner taken /
nor brodder ſprede: that if a ſlander ones take
holde in a maydes name by folkes opynion / hit
is in a maner euer laſtyng / nor can nat be waſ
hed awaye without great tokens and ſhewes of
chaſtite and wyſedome. If thou talke lyttell in cō
pany / folkes thynke thou canſte but lytell good:
if thou ſpeke moche / they reken the lyght: if thou
ſpeke vncōūnyngly / they counte the dull wytted:
if thou ſpeke counyngly / thou ſhalte be called a
ſhewe: if thou anſwere nat quickly / thou ſhalt be
called proude / or yll brought vp: if thou anſwere /
they ſhall ſay thou wilt be ſone ouer comē: if thou
ſyt with demure countenance / thou arte called a
diſſembler: if thou make moche mouyng / they
wyl call the foliſhe: if thou loke on any ſyde / than
wyl they ſay / thy mynde is there: if thou laugh
whan any man laugheth / though thou do hit nat
a purpoſe / ſtrenght they wyl ſay thou haſt a fan
taſye vnto the man and his ſayeng / and that hit
were no great maſtry to wyne the. Wher to ſhulde
I tell / howe moche occaſion of byce and noughty
nes is abrode: Wherfore the poet ſemeth to haue
ſayd nat without cauſe: It is nat lauful for may
des to be ſene abrode. howe moche were hit better
to abyde

to abyde at home / than go forth and here so many
iudgementes / and so driers vpon the / and be in
so maney leopardies: For there is none / that had
more nede to folowe this greke sayeng / A yue vns
known. Therfore Tycydides sayd / she was the
beste woman / of whom was least talke / either vns
to her ppeple / or her dispeple. A woman shulde be
kepte close / nor be known of many / for hit is a to
ken of no great chastite or good name / to be kno
wen of many / or be songen about in the cite in son
ges / or to be marked or named by any notable
marke / as whyte / lame / gogle eyed / lytell / great /
fat / maymed / or stuttyng / these ought nat to be
known abrode in a good woman. Why than saye
som / shuld we neuer walke out of our owne dores:
Shuld we euer lye at home: that were as though
we shuld lye in pryson. For so doth some proude to
les take this sayeng / that desyre to se & to be sene.
Nay verely they shal go forth some tymes / if nede
require / and if theyr father commaunde or theyr
mother: but afore she go forth at doze / let her pre
pare her mynde and stomake none other wyle / tha
if she went to fyght. Let her remembre / what she
shall here / what she shal se / and what her selfe shal
say. Let her considre with her selfe / that some thyng
shall chaunce on euery syde / that shall moue her
chastite and her good mynde. Agaynst these darteres
of the deuyll fleyng on euery syde / let her take the
buckler of stomacke defende with good exāples &
preceptes / & a fyrmie purpose of chastite / & a mynd
euer bente towarde Christe. And let her knowe /

that she goth but to vanp'te / whiche leste she be tak-
kē with hit / she hab nede to prouyde wysely / & that
that she shall se forth abroad / is to be counted none
other thyng / but a shewe of the lyfe of the worlde:
by whose bites set before her eyes / she may lerne /
nat only to kepe her selfe out of the cōtageousnes /
but moze ouer to amende her owne fautes: and
that what houre so euer she tourneth her selfe frō
god vnto men / whether she lyke them or be lyked
of them / she forsaketh Christe: and of Christis
spouse sodaynly becometh an adulterar. If she se
any goodnes / let her loue hit for Christe: if she se
any euyl / let her fle hit for Christe: Let her take
hede neuer to garnishe her self so / nor so go / nor do /
or speke so / that she be the deuylls snare to chat-
che men in. She shulde nat onely do none yll her
selfe / but as moche as she can / so behaue her selfe /
that she be none occasion vnto other of doyng yll:
or els shall she be a membre of the deuyll / whose in-
strument she is all redy / and nat Christis. They
say / that the holy virgin our lady was so demure
and sadde / that if any man caste a wanton eie vpon
her / that foule heate was all quenched as though
a mā had caste a fyre brāde in to the water. Nowe
whan she is apoynted with these thoughtes and
suche other / let her go forth with her mother if she
haue any / and haue leaue to go: if she haue no
mother / let her go with some sad womā / that is a
wydowe / or a wyfe / or some good mayde of vertu-
ous lyuyng / sobre of speche / & holy shamfastnes.
Homerus writeth / that y chaste womā Penelope

dyd come forth in to the company of her mothers/
but nat alone / but with two honest maydes in her
company : and also her sone Telemachus was a-
monge them syttyng. And as saynt Hieronymus
commandeth / whan she goth forth abrode / let her
nat beare her brestes and her necke bare / but hyde
her face / and with scarfly an eie open to se her way
with all: Neither let her desyre to se / nor to be sene /
nor caste her eies vnstably hither and thither: nor
be busy to knowe / who dwelleth in this place / or
in that / whiche ought scantly to knowe her owne
neighbours. He wolde haue all hyd / saue the eies
to lede her y way. Nor I can nat se / what honeste
or goodnes can be in shewyng of the necke bare:
howe be hit that may be suffered / but to bare the
brest and the pappes / and betwene the shulders
on the backe / and all mooste y shulders / howe foule
a thyng that is / as the comen sayeng is / a blynde
man may espy / whā those that se hit / some aboze
the abhominablenes: and somme wanton men/
seyng the parte of the body / nat vsed to be sene /
are set on fyre there with. Wherto were gloues or
deynged / but to hyde the handes / that they shulde
nat appere / excepte hit were in worke: We rede /
that the maydes of the cite of Milete were in suche
a rage in old tyme / that in diuerse places they hā
ged theyr selves / nor any remedy coude be founde
for that case / ther was commaunded vnder great
paynes / that they shulde nat do hit / they set nat
by paynes / nor in dede there is no payne soer thā
deth / & as for y they wēt to on theyr owne mydes.
Than

Then were they watched and kepte / yet founde
they the meanes to dye for all theyr keepyng: than
at laste ther was a commaundement gyuen / that
whiche so euer kyled her selfe / shulde be drawen
naked and bare / through the market place of the
 towne / in the open day: and that payne only made
them a ferde: for they wolde nat be sene naked: no
nat whā they were deed. Dircedible demurenes /
and worthy to be spoken of / they that feared nat
deth / the extremeste of all sorowe / yet dyede they
honestie in the deade body: and so was that rage
sealed. And moze ouer Nature her selfe / the wyle
mother of all thynges / prouideth for the honestie
of womē. For a wonderous case / Pliny in his na-
turall historie wyrteth / that mennes bodies cast
in to the see swynne by right / and womens on
the bealy: so nature hath care and respecte to wo-
mēs honesty / & yet they them selfe set nought ther
by. In goyng / let the woman neither walke ouer
fast / nor ouer slowly. Nowe whā she is in cōpany
of people / let her shew great sobryenes / both in cou-
tenaunce / and all the gesture of her body / whiche
thyng let her nat do of any pride / or to make her
selfe the moze comely / but of sobre and very chrystē
mynde: nor let her nat beholde men moche: nor
thynke that they beholde her. Nowe if the men
be a parte / and talke to gether / beholdyng her / yet
let nat her thynke / that they talke of her / nor lōke
at her. For some maydes and yonge women / that
haue gottē an opinion of beaurie and pretynes in
theyr selfe / wene that euery man loketh at them
only

only & speke of them / and if any mā loke at them /
though hit be but by chaunce / nothyng thyngkfyg
vpon them / yet wene they that they loke at theyr
beautie / and than they smile : and bycause they
wyl nat sente to laugh at that matter / they caste
forth some tryfyll / that they thynke shulde make
folkes laugh. A man may some tymes se .xx. syt
tyng to gether / whom if a mā beholde them / they
wyl all laugh at ones / and say / they laugh at some
worde or dede of some of them selfe / whiche is nes
uer a whyte worth the laughyng : but y euery one
thynketh her selfe so wonderous fayre and goodly
to se and beholde : in whiche doyng they playnly
shewe their owne foly & lyghtnes. But the mayde
that wyl do after my counsaile / shal nat set by her
beautie : nor iudge her selfe fayre : nor laugh at fo
ly she or lewde wordes : nor shall reioyse to be mo
che loked vpo / and to be a talkyng stocke / for yoge
men / whan she hath more cause to wepe for hit /
that the moste excellent goodnes / that she hath /
shuld be assaulted by so many craftes and ennyes /
and that her face doth inflame yonge mēnes myn
des vnto foule and vnlaufull lustes / whō she kno
weth nat / whether she can withstande or nat. And
for as moche as we be in hande with laughyng /
whiche is a sygne of a very lyght and dissolute
mynde / let her se that she laugh nat vnmesurably.
For this I nede nat to byd her / that she shal nat
laugh agayne vnto yonge men / y laugh towarde
her / whiche none wyl do / but she that is nought /
or els a fole. Let her nat suffre to be plucked at / or

D

to be

to be touched wātonly : let her chaunge her place/
or go away / & nede be : let her gyue nothyng to no
man / nor take ought of any man . The wyse man
sayth : He þ taketh a benefyt / selleth his libertie.
And ther is in France & Spayne a good sayeng. A
womā þ ggueth a gyft / gyueth her selfe : a womā
þ taketh a gyfte / selleth her selfe . Therfore an ho
nest womā shal nother gyue / nor take . Ful of talke
I wold nat haue her / no nat amōge maydes : for
as for amōge men to be full of bable / I maruaile
that some regarde shame so lytell / that they do nat
dispreyse hit . That custome was confermed / as I
trowe / by the decree of the deuyl / that women
shulde be prepsed for talkyng eloquently and prōt
ly with men : and that by many houres to gether.
What I praye you / shuld an ignorāt mayde talke
with a yonge man ignorant of goodnes and coun
nyng inough in noughtynes : What shulde fyre &
towe do to gether : What shulde they talke of so
longe : What : I am sure of Chryste and our lady.
nay / but rather by theyr communycation they
shalbe incenced / and kyndled / and whether they
wyl or no / shalbe cōpelled to talke of theyr heate :
and suche they call women of courte / and I trowe
well / of suche courtes as be now a dayes / that be
even the fathers of outrageous byce / and the setis
of Satanas : Whiche nat onely a chrysten body
shall kepe them from / but also pagans / if they
haue any witte or good mynde . But ye wyl para
uenture saye / They be nat all nought . fyrste / I
can nat tel that : and though they be chaste of body /
yet

yet be they vnchaste of mynde: and though they
be good of body, yet be they comen in hart. For
they lacke nothyng to make them nought / but a
good and couenient occasion / bicause they be euer
in the eyes & company of many folkes. But wher
to shulde I dispute with these folkes: What good
man wyll allowe this: Or who wyll lyke hit / but
suche as neuer knewe so moche as a shadowe of
honestie: Whiche wolde if they coude brynge hit
to passe / haue all womē nought / that they myght
the more easily fulfyll thei vnstatyable lustes:
Whiche be them selfe drowned vpp to bothe the
eares in vyce / vnhappyness / and vnchastytyness /
that they can neither se thei owne vice / nor other
mennes. Forste let them put of that cursed darke-
ness / where with they be ouer layden: and than
shall we beleue thei iudgementes of vertue. As
for a yonge woman and a yonge man / to talke of
loue in a corner / is nat met / though they were bre-
therne and systerne. There may be rehersed ma-
ny olde examples and newe bothe / of vyces that
haue be done amonge bretherne and systerne / ha-
uynge occasion and tyme secrete. So Amon sonne
of kyng David / deflowred his owne syster Thas-
mar: so Caunus lay by his syster Byblis. Saint
Augustine wolde neuer dwell with his syster in
house: he sayd hit was nought to se a woman /
worse to speke with her / and worste of all to touche
her. Dion an holy abbot / had a syster sore sicke /
whiche whā he was desyred to go speke with her /
or she died / he closed vp his eyes / and was led of an

other body vnto her chābre / and talked with her /
and so departed away. Neither I wolde nat haue
bꝛetherne to playe with theyꝝ syſters / noꝝ kyns
men with theyꝝ nere kyns women / be they neuer
so good / & chaste / & cōtinent: neither to kysse them /
noꝝ groope / noꝝ plucke at them. What shulde that
serue foꝛe / but to rype them and prepare redy foꝛ
ſuche as be moꝛe lewde: that if they deſyre any
vnhoneſte thynge / the women ſet in heate there
with / ſhall thinke on ſuche thyngeſ as ſhulde tꝛou-
ble theyꝝ chaſtite: Noꝝ in a great courte I wolde
they ſhulde nat cꝛepe in to corners. What wolde
they ſay there / that other folkes may nat heare:
if they purpoſe to ſpeke of that / that is pure and
chaſte: Neither I wolde there ſhulde be many
woꝛdes betwene yōge men and maydes / though
folkes be by / excepte they be ſo pure and honeſte /
that no ſuſpecte of ill can come of them. Foꝛ ſome
men be ſo crafty in noughtynes / & can wꝛappe in
darke ſentence theyꝝ myndes in ſuche wyſe / that
they may yet be vnderſtanden of her what they
meane / by that they ſpeke vnto her: and yet ſhall
the double ſence cauſe / that they may deny that
they ment ſo / and blame her foꝛ wꝛonge takynge
theyꝝ woꝛdes / and vnderſtandynge them in euyl
ſence / whiche they ſpake foꝛ no harme: and than
they ſet moche by theyꝝ owne witte: whā they be
cōuynng in theſe craftes / though they be deuoyde
of al goodnes / but able & cōuynng mough to do yll:
whiche thynge dothe nat proue any great wytte
but an exerciſe in noughtynes: whiche as Senec
ſayth

fayth / is worse / and more foule / than is a dull and
slugyshe wytte. For wytte is nat to be rekened in
subtiltis and deceptes / excepte we wyll reken de
uylles more wyse than angelles: but one good an
gell is more wyse thā al þ deuylls in hell. At fewe
wordes / hit is good to haue very lytell or nought
to do with men / and speke very fewe wordes with
them / and those full of sobrenes / honestie / and wy
sedome: no: thou shalt nat thereof be rekened the
more moope and sole / but the more wyse. And if
iudgement shulde be gyuen of thy disposition / I
had leauer yll folkes shulde reken the rude / than
good folkes badde. Tell me howe moche redeste
thou in all the historie of the gospels / that our lady
euer spake. The angell cometh in vnto her: & she
fynished the matter with fewe wordes / and those
wyse and sad / & also holy: She goth for to se Eli
sabeth / & speketh to þ preysle of god: She bygeth
forth a sonne / whiche is god: She is lauded of þ
angelles / worshyppede of the hyrde men / and
holderthe her peace / gatherynge and keepynge in
her remembraunce all their sayenges. She was
honored of the wyse men of the easte / that came
thither a great waye: and what doste thou rede /
that euer she spake: Some other pauenture wolde
haue asked of theyr countre / of theyr treasure /
of theyr lernynge / or of the sterre: but she / as be
came a yonge mayde / spake neuer a worde. She
offereth her sonne in the temple / and whan Sy
meon prophysied of hym / an other wolde haue
asked some moo thynges / or elles the reason and

mance of those that he tolde. The olde man turned his sayenge vnto the mayde / spekyng of her sonne: Lowe he is put for a falle and a ryllynge a gayne of many in Israel / & a syng / ayenst whom there shalbe spekyng / and a sworde shall cut thy harte / vnto thende that the thoughtes of many hartes in Israel may be opened. Some other woman wolde haue asked / whan / howe / and where hit shulde haue ben: but we rede nat / that she sayd any thyng. She losse her dereste sonne at Hierusalem: and whan she had sought hym thre dayes / and at the laste founde hym / howe many wordes sayd she to hym: Sonne / why haste thou serued vs so? Lo thy father and I sought the carefully. After that whan she was of more age / at a maris age / she sayd no more but this: Sonne they haue no wyne. And at the crosse she was clene dunnie: she asked neuer a whytte of her sonne / neither with whom he wolde leaue her / nor what he wold commaunde her to do / whan he dyed: for she had nat lerned to prattle amonge folkes. All maydes / & all womē folowe you her: for she was but of fewe wordes: but wonderous wise. Theano Metapontina a poet / and a mayde excellent counnyng / reckened / that silence was the nobleste ornament of a woman. And Sophocles is of the same oppynion: for with silence bothe wysedome and chastite be sweetely poudered. Thou arte none atturney of lawe good doughter / nor pleadeste nat in courte / that thou shalte nede to quayle either thyn owne / or thy clyentes matter / excepte thou speke. Holde thou

thou thy peace as boldly as other speke in courte:
and so shalt thou better defende the matter of thy
chastite / whiche afore iuste iudges shalbe stron-
ger with silence thā with speche. We rede in histo-
ries / that a childe was ones brought in to the com-
men place of the cyte at Rome vpon a matter of
chastite / and with holdyng downe his eies on the
grounde / and styll silence / defended his matter
better than he shulde haue done with longe orati-
ons of orators. But nowe to speke of womē / saint
Susan excused her selfe of the cryme of adulterye
with silence / and nat with wordes. Nowe let vs
here saynt Ambrose. The holy womā Susā helde
her peace / and ouercame her enemies: for she de-
fended nat her selfe with resonyng of wordes / nor
with speche of any atturney / but the holy woman
her selfe holdyng her tonge / her chastite spake for
her. Also in the booke of virgins he saythe on this
wyle: I had leauer a mayde shulde loue to lytle
talke than to moche: for if women be commauns-
ded to holde theyr peace of holy matters in þe chur-
che / and aske theyr husbandes at home / what
shuld maydes do / suppose you / þe while / in whom
shamefastnes garnyssheth theyr age / and stylnes
cōtendeth theyr shamefastnes: Nor she shall nat
onely among men behaue her selfe so / but also a-
monge women / moderate and litel speche shal be-
cōme her / and nat shyll / nor presumptuous / or
signe of a mans stomacke / nor ioyned with othes:
whiche thyng whan hit is vncomely in men / hit
must nedes be in women abominable: nor vñe her
voyce

boyre to be feate and nyce / nor set her countenance
to cruelte and frowning / nor ouer sad and sorow
full / or disdainyship / nor dyuertely / nor full of ples
sance / or ouer cherefull / or vnsstable / or wandryng /
or dissolute / shewyng tokens of a mynde there bus
to accordyng. Some be so shute mynded / that as
monge they? companions they babble out all at
large / both they? owne matters and other folkes /
nor haue no regarde what they say / but what so e
uer cometh on they? tounge: and therof co
meth a falshe to lye / whan they lacke trouth: and
hereof ryseth the fable by them / that of one rayn
made an hundred / and of one man slayne / a thou
sande / and of a meane dogge / one more thā an E
lyphant of ynde: in so moche that nowe no man
can fynde wordes to reprehende that inordinate &
shamfull thyng with al accordyngly. Euery body
taketh the matter with myght and spozte / who so
can tell a thyng the most shamfull / some babble
by cause they thynke they? selfe they can no good /
without they talke / or els that they be nat halfe
frendely without they prattle out all secretes they
can vnto other / though hit be ryght icopardous.
Wherfore many wyse men toke occasion of that / to
gyue preceptes / that men shulde neuer commytte
they? counsaile vnto women / neither to his syster /
his mother / nor his wyfe / but this is but a bice of
some / and nat of the holle kynde as hath appered
by example of dyuertely / as that woman of pytha
goras schole & secte / that byt of her owne tounge /
and spette out in the face of the tyrant / that dyd
tourment

turment her / leste she shulde be cōpelled of necessite
te to tell that she wolde nat. ¶ I let passe here the
women of Mylete / whiche kepte theyr husbands
counseyle at Massyle many a day / so longe as
was necessary. Tacitus writeth / that Epicaris
bycause she was of counsaile of the treason that
Diso went about / was commaunded to be haled
with turmētcs to cause her for to shewe. The fyrst
day she was attasted with beatyng and fyre / and
that the more greuously / bicause the turmētours
were angrye / that a woman shulde set them at so
lyght: yet for all that she was nat ones moued /
nor wolde nat confesse that she knewe any thyng.
The nexte daye she was brought vnto the same
paynes agayne / and was caryed vp in a chayre /
bicause her bones were so haled in sundre / that she
coude nat stande / and there she toke a towell / that
was tyed about her brest / and fastened hit to the
toppe of the chayre in maner of a snare / and put
in her necke / and there hanged by hit with all the
weight of her body / and wroge out that lytle lyfe
that she had. We rede in the histories of the Athenienses
/ that the concubine of Aristogiton / whiche
banysshed Pistrotos children / called Lerna
by name / whan she was haled vpon tourmentcs /
to shewe where her louer was / she suffred al thing
still and patiently. ¶ If that harlottes and nough-
ty women dyd thus / what shulde we suppose good
women wolde do: Let nat the mayde be ourr bus-
sy in a nother bodys house / neither rissle vp and
serche euery corner: nor desyre to haue or knowe

more than folkes wyll shewe of theyr owne good
wyll. For let her nat skolde and chyde for the as
brode / neither for small matters / nor though hit
were for great possessiōs: but is better to abyde the
losse of her goodes / than of her good name / & ho
nestie / and her shamyfastnes / whiche thynges she
ought to haue moste in pryce. As for feastis / great
diners / and bankettes / I wote nat what precep
tes to gyue chrysten folkes concernynge them / in
þ custome þ now is worse thā amōge pagans: in
so moche that he shalbe rekened madde / that wyll
nat suffre hym selfe to be taken and drawn with
thuse of the worlde / but wyl withstāde suche mul
titude of people hym selfe alone / or els with very
fewe moo. Therfore let the waman gyue an eare
vnto the pagane Quide / bycause she wyll nat re
gard a chrystē mā's wordes: for he in geuyng those
vntchrysty rules of louyng / speketh of these comen
resortynge vnto playes & feastis in this maner:
They come to se / and eke for to be sene /
full moche chastyte qualed there hath bene.
Iuuenall the poet / in his boke called Satyr
sayth / that no wyues / that lyst content and please
sad and honeste men / wyll be founde or sene at co
men playes / daunsynges / or other great resorte of
people. Quid sayth / that feastis and bankettes be
the instrumentes and armour of Venus and Cu
pide. And to say good sothe / what garde of chasty
te can there be / where the mayde is desyred with
so many eies / wher so many faces loketh vpon her /
and agayne she vpon so many: She muste nedes
fyr

fyre some / and het selfe also be fyred agayne / and
she be nat a stone. Moze ouer there is layde great
nourysshement vnto that harte / by the reason of
meate and drynke of the feaste / and talkyng / to
chyng / gropyng / and pluckyng / and many other
wantō poyntes / wher vnto that vnbryddled Bac
chus gyueth libertie and boldnes. What mynde
can be pure and holle amonge all this geare / and
nat spotted with any thought of luste. The folis
she people weneth a yonge woman doth no synne /
excepte she lye with a mā in dede. Than thou that
arte chystened by the gospel of Chyste / howe dost
este thou here oꝛ rede the wordes of Chyste in the
gospel / where he sayth: Thou shalte gyue a couēte
in the day of iudgement for euery idell worde that
thou spekest. Nowe than amonge yōge men and
yonge womē / in resortynges & drynkynges / howe
many wordes fly to and fro / nat only ydle / but also
seoperdous. And also where he sayth: Who so los
keth vpon an other mans wyfe / and desyrth to
haue her / he hath cōmitted adultery all redy with
her in his harte: suppose you nat / that this was
ment as well by the woman / beholdyng a man.
And to be brieve / thou arte nat chystened / noꝛ spi
rituall / but a pagane and carnall / if thou dost nat
beleue that thou hast a sprynge of vngrationnes
with in the: And that hit forceth nat / what the
mynde be / but the body. I dare be bolde to saye /
that fewe yōge women / after they begyn to waxe
towarde womā's state / come from feastis / and bas
kettes / and resorte of men with safe myndes. But

some betaken with eloquence / some with deliue
raunce of body / some with one propriete / and some
with other : whiche a yonge woman shall fynde in
a great multitude of men / set lyke nettes. And hit
is an harde thyng to scape vncought with those
thynges / wher vnto she is some thyng inclined all
redy. Howe moche were hit better nat to loue this
reperdy / than to perishe in hit / as the wyse man
sayth : Merely my mynde is / and I trowe Chyristis
too / that maydes shuld be kepte at home / and nat
go abrode / excepte hit be to here masse / and that
well couered / lest they either gyue or take occasi
on of snaryng. A chrysten mayde ought to haue
nothyng a do with weddyng feastis / bankettes
and resortynges of men. fynally / what myn opi
nion is / concernyng yonge womē you may knowe
by that / y I wolde nat haue yōge boyes brought
vnto feastis / both bicause hit hurteth the strength
and the helthe of the chyld / in his tyme of grow
yng : and bicause that feastis be the sprynges
of great and many vyces / be they neuer so sobre
and moderate. A chyld shall se there many vncou
mely thynges / and lerne moche noughtynes / es
uen amonge aged men / though they be right wy
se. wher to shulde I say amonge women and mē /
where after there myndes be inflamed bothe ins
warde & outwardly vnto foule luste / be they neuer
so well kepte vnder / yet will they shewe them selfe
foule and outragiously : nor wyl be brydled in / nor
obey their gouernour : what than wyl they do / if
they be prouoked forwarde : than in dede there
wyl

wyll be neither rule nor measure / nor any respects
of honestie.

Of daunsyng. The. xiii. Chap.

Nowe let vs speke of that thyng /
whiche some maydes do nothyng more
gladly / and be taught also with great diligence / of
bothe father and mother / that is to daunce coun-
nyngly. I wyll make no mention here of the olde
vse of wastlyng / whiche both Plato and many of
the stoicke philosophers sayd was hollesome for ho-
neste mennes sonnes : and Cicero and Quintilian
called necessary for an oratour : whiche was no-
thyng but a certayne informyng of gesture / and
mouyng of the body / to set and moue all in comly
ordre / whiche crafte now / as many other be / is
deue out of vse. I wyll intreat of this daunsyng /
that now a dayes is moche vled / whiche many
of the Grekes preyed / as they dyd many moo-
thynges / some folysh / and some also fylch : whiche
the y sage people of Rome refused : nor we rede nat
that euer any of those sad matrones vled daunsyng.
Salust writeth / that one Sempornia dyd bothe
spynge and daunce more counnyngly / than was ne-
cessary for a good woman. Also Cicero defendyng
Muren agaynst Cato / whiche had layde vnto his
charge / that he had vled daunsyng in Asia / where
he was gouernour for a season / whiche dede was
so disalowable / that he durste nat defende hit for
well done / but styffely denyed / sayeng more ouer /

¶.iii. that

that neuer sobre man daunced / excepte he were
madder: neither beyng alone / neither at an honest
and measurable banquet. feastyngis out of tyme /
and pleasant sportis and delicate pastyme byng
euer daunsyng in the laste ende: So that daunsyng
must nedes be the extreme of all vicijs. But we
nowe in christiane Countreis haue scholes of daun-
syng / howe be it y^e is no wondre / seynge also we
haue houses of baudy / so moche the pagans were
better and more sadde than we be: nor they neuer
knewe this newe fasshion of daunsyng of ours /
so vnrasonable / and full of shakynge and brag-
gynge / and vnclenly handlynges / gropynge / and
kyslyngis: and a very kedlyng of leachery. Wher
to serueth all that bawlyng / as hit were pydgyns
the byrdes of Venus: In olde tyme kyslyng
was nat vsed / but amonge kynsl folke: nowe is it
a comon thyng in Englade and France. If they
do hit bycause of Baptisme / that they may seme
all as bretherne and systerne / I p^recyse the intent /
if other wyle / I se nat where vnto it p^rteyneth
to vse so moche kyslyng / as though that loue and
charyte coude none other way stande betwene me
and women. Without this were they^r purpose / to
stere bp they^r bodily lustis in suche colde countreis.
Verily me thynketh hit is a foule and a rude man-
ner. But nowe to speke of daunsyng: What good
doth all that daunsyng of yonge women / holden
bp on mennes armes / that they may hoppe the
hygher: What meaneth that shakynge vnto myd-
nyght / & neuer wepe / whiche if they were desyred
to go

to go but to the nexte church / they were nat able /
excepte they were caried on horse backe / or in a
charette: Who wolde nat thinke them out of their
wyttis: I remembre / that I harde vpon a tyme
say / that there were certayne men brought out of
a farre countrey in to our partys of the worlde / whi
che whan they sawe women daunce / they runne
away wonderfully a frayde / cryenge out / that they
thought the women were taken with an vnked
kynde of francy. And to say good soth / who wolde
nat reken women frantypke / whan they daunce /
if he had neuer seen women daunce before: And it
is a worlde to se howe demurely & sadly some syt /
beholdyng them that daunce / & with what gestur
re / pafe / and mouyng of the body / and with what
sobze footyng / some of them daunce. Wherin al
so a man may spee a great parte of their folly: that
go about to handle suche a folishe thyng so sadly:
neyther se them selfe haue a matter in hãde with
out any wylsedome / neyther any thyng worthe /
but as Cicero sayth a companion of viciis. What
holy woman dyd we euer rede of / þ was a dauser:
O what woman now a dayes / þ is sad & wyle /
wyl be knowen to skyll of daunsyng / & wyl nat re
fuse it if she be despyred to daunce: For they knowe
well inough / it is a folyshe thyng / ozels they wold
do hit of their owne courage. But they wyl nat
be gladde to come where daunsyng is. For what
chastite of body and mynde can be there / where
they shall se so many mēes bodies / & haue their
myndis entpyed by the wyndowes of thep: eyes /
and

and by the meanes of the moſte ſubtyll artificer ꝑ
deuyll. There is alſo a certayne ſayeng of an holy
man / that he had leauer plowe and dygge vpon
the holy Day / than daunce. Saynt Ambroſe wyꝑ
teth vnto his ſyſter / ſayeng in this wyſe: Why ſhe
ought to be in a clere coſcience and a good mynde /
and nat in ſpyled bankettes / and weddyng feaſ
tis full of mynſtrells. For there ſhamfaſtnes is
ill deſed / and vnleſſe abuſion ſuſpected: where
the laſte ende of pleaſure is daunſyng: from whiche
the I deſyre all virgins of god to kepe them ſelfe.
For no man (as a certayne wyſe mā of the pagāſ
ſayth) daũſeth / if he be ſobꝛe / excepte he be madde.
Nowe than / if that either dronkenes oꝛ madnes
be rekened to be the cauſe of daunſyng / amonge
the pagans / what than ſhulde we counte to be co
maũded in the holy ſcripture: where we rede that
Saynte Iohan the Babiſte / the meſſanger of
Chriſte was put to deth at the pleaſure of a daun
ſyng wenche: By the whiche thyng we maye
take example / that this vnlawful paſtime of daũ
ſyng hath bene cauſe of moze hurte / than ꝑ fran
ſy of robbers and murderers. This deedly feaſte
was prepared with a kyngly largelle and excelle /
and watche lapde whan cōpany was at the moſt /
and than the daughter / whiche was hydde by a
foze in ſecrete / brought forth to daunce before the
people. What coude the daughter lerne moze of
her mother / whiche was an harlot / but to leaſe
her honeſtie. For nothyng inclyneth folke moze to
bodily luſte / than by vncōmly mouyng & geſture /
to ſhewe

to shewe the operation of these parties / whiche e-
ther nature hath hyd secretly / or good maner &
nourture hath couered: or to play castis with her
eyes / or make þ necke / or swynge her heare. Wher-
fore they muste nedes fal in to offence agaynst the
maieste of god. For what honestie canne be kepte
there / where daunsynge is. So than the kyng de-
lyted with that pastyme / bad her aske what io-
uer she wolde. This is saynt Ambrose sayeng.

Of lounge. The .xiiii. Chaptre.

Ioue is bred by reason of compa-
ny and communication with men: for a-
monge pleasures / feasts / laughynge / daunsynge /
and voluptees / is the kyngdome of Venus and
Cupide: And with these thynges folkes myndes
be entysed and snared / and specially the women /
on whom pleasure hath soest dominion. O mis-
erable yonge woman / carefull mayste thou be / if
thou departe out of that company entangled all
redy / howe moche better had bene for the to haue
bydden at home / and rather to haue broke a legge
of thy body / than a legge of thy mynde: Howe be
it yet I wyl go about to fynde a remedy to save
the from takynge / if thou be vntaken: and if thou
be taken / that thou mayste scape out agayne. I
wyl let passe here / that hath be sayd by philoso-
phers / and all holy and wyse men agaynst Cup-
des loue: nor I wyl nat ctherse the wytyng of
those / whiche seme to haue preyed loue purpos

self. But they / whom I spake of here afore / what
arayleng do they make on loue / callenge hym ty-
ran / myscheuous / cruell / harde / vnkynde / foule /
vnggratious / cursed / wicked / & causer of moost vn-
happynes. Saynt Hieronymie sayth of loue i this
maner / After thopinion of Aristotel & Plutarche:
Loue of the beautie is a forgettyng of reason / and
the nexte thyng buto fransy / a foule vice / and an
vnmannerly for an holle mynde / it troubleth all the
wyttis / it breaketh and abateth hygh and noble
stomackes / and draweth them downe from y stu-
dye and thynkyng of high and excellent thynges /
vnto lowe and vile / and causeth them to be full of
gronyng / & cōplaynyng / to be angry / hasty / fooles
hardy / strapte in rulyng / full of vile and seruile
flatteryng / vnmete for euery thyng / and at the
laste vnmete for the loue hit selfe . For whan they
burne so wout measure in desyre to opteyne theyr
purpose / they lose the mooste parte of theyr tyme /
in suspiciousnes / mournyng / wepyng / waylyng /
syghyng / and complaynyng : wher with they
make them selfe hated / and in cōclusion hate them
owne selfe. Thus sayth Saynt Hieronymie. Who
can now expresse with wordes / how moche piury /
what desceptis / what murther / what slaughter /
what destruction of cites / of countres / and natis
ons / this loue hath caused : What nedeth me to re-
herse here y destructiō of Troie made for Helayne:
or to tel what great multitude of people was ther
slayne : or of y great warre betwene y Lacedemōis
ās & Pereniās / for the maydēs take away : or the
holle

holle empire of the Lacedemoniās brought in decay by Epaminūdas the capitayne of Thebes / at Leuctras in Beoce / whiche toke vengeaunce vpon them (as Plutarke maketh mention) for þe daughters of Scedalus rauished by the yonge men of Lacedemō : & bycause þe rulers of þe cite regarded nat his complaynt. Kynge Rodericke of Spayne lost his cōtrey / whan hit was most flourishing / for defyllynge Cana þe daughter of Julian therle / and lefte hit to be ouer runne and spoyled of the Agarens. Adam also for the loue of Eue / loste & cast away mankynde. Virgil crieth out sayeng: What myschiefe doth nat golde cause : Nay but what myschiefe doth nat loue cause: It cōpelled Dauid the moste gentyll Kynge to caste innocēt Uri in to manifest ieopardye / that he mought haue Barlas be at his liberte. Solomon the moste wyse kynge was so doted with loue / that he fell to idolatrye. Sampson loste his strength therby. Medea was compelled to all to cutte her brother / and slee her owne children : and Catiline to sle his owne sonne for þe loue of Qristill / that he myght ryd his house for her. Many yonge women haue hated both father and mother / and all their kynne / bicause they haue letted them of theye loue. Many haue poysoned theye owne mothers / that they myght runne away with theye louers. This inordinate & cruell affection if one myght se it with þe bodyly eyes / he wolde be as ferde as though a wyld beast were brought sodaynly vpon hym / & wolde rūne away for drede as farre as euer he myght. Wherfore if þe

be nat infected all redy with the venome of this
serpēt / call ofte vnto remēbrance this lytell verse:
Loue may be taken bp at ones pleasure /
but nat layde away.

Therfore hit is in thy power to loue or leaue be-
fore thou fall in to hit. But after thou be ones in /
than art thou nat in thyn owne power / but vnder
it / neyther thou canste nat rydde the therof whan
thou woldest. Who wolde be glad to receyue home
suche a guest: who wyll nat kepe hy away fro his
house: for loue fyrst of all troubleth and cosseth all
thyng by set downe at his luste / that hym selfe
may beate the more outragious rule / and confound
deth and blyndeth y witte and reason / that it shall
nat se and knowe what is done within / but suffre
it selfe to be holly ledde and drawen at loues pleas-
sure. This cruell venome that so robbeth vs of
our syght / and draweth vs ouer a thousande roc-
kes and hylles / and many tymes throweth vs in
suche a doun gian / from whēce we can neuer scape
out. There is no dede so vngacious / so cruell / so
outragious / or so strange / that we wyll nat do to
obey loue. Disceyue frendes / kyll kyns folke / sle fas-
ther and mother / murther chidzen / whom her
selfe hath borne / all these be but trifles for loues
pleasure: neither it is rekened any great greuous
acte to destroy utterly theyr countrey / to perishe
an holle realme / or rydde by all mankynde. What
remēbrance can here be of holynes / of vertue /
iustice / god / of deuotion / or good mynde / all is but
sapes / pea and finally thyn owne helth forgotten.

Wherfore

Wherfore/who so is safe inough / and consydereth
these thynges/and doth nat his diligence neuer to
come in to this rage and fransy / is worthy to be
kept therin / noz neuer to fynde ende oz measure
of that iuell / but to be vexed bothe day and nyght
with the fyre brande of Cupide: neyther to take
meate/ noz slepe/ noz se/ noz reste / neither to haue
any vse belongynge vnto mankynde. This affe-
ction of loue taketh wonders soze the myndes of
all folkes/and specially of women: wherfore they
had nede to take the more hede / lest it steale in v-
pon them. For it cometh commonly at vnware v-
pon suche as wyll take no labour to auoyde hit /
whan they be in the danger and occasions therof /
noz care what mynde come/ but receyue hit whan
it cometh / as a swete and a pleasant thyng: nat
knowynge what and howe perillous a popion/ ly-
eth hydde vnder that pleasat face. Therfore they
shulde specially withstāde the fyrst occasions: whis-
che thyng Quide the maister of loue counsaileth /
and as the Prophet in the psalme dothe teache:
Suffre nat those children of Babylon to growe
vp/ but knocke them vpon a stone/ and breke them
on the harde fyrre/ mament of religion/ that is Christ /
whiche in the cantikels gyueth warnynge vnto
virgins/ sayenge: Take ye the yonge foxes / whis-
che marre your vngs. And he comandeth to take
them the more diligently / if the vngs shewe all res-
dy flowers of good frute. Now loue by lōge space
wareth more / & gethereth strēgth as many other
thynges do/ For Quide sayth/

I haue seen a wounde / that in the begynnynge
Mought easily haue be brought to healyng
Whiche by delay and continuance
Hath after growen vnto moze greuaunce.

Give none care vnto the louer / no moze than
thou woldeste do vnto an inchauntour or a sorcer
rer: for he cometh pleasantly and flatteryng / fyrste
praysynge the mayde / shewynge her howe he is
taken with the loue of her beauty / & that he must
be dedd for her loue: for these louers knowe well is
nough / the bayne glorious mydes of many / whis
che haue a great delite in theyr owne preyres /
wher with they be caught / lyke as the Byrder be
gyleth the byrdes. He calleth the fayre / propre /
wytty / wellspoken / and of gentyll blode: wherof
parauenture thou arte nothyng at all / and thou
lyke a foole arte glade to here those lyes / & weneste
that thou doeste seme so in dede / whan thou arte
neuer a whytte so: But put case thou doeste seme
so / loke whether he calle the wyse or honeste / whis
che if he do nat / al thy preyse is naught: and if he
do / what maye he hope to gette of the: for if he
hope to opteyne his purpose therby / than hath he
belyed the. Now hath he thā hādled his matt: He
sayth he is taken with thy proprietes: what than:
and sayth he shall dye / excepte he may haue the /
yea there is the cause of his complaynt. Therfore
beware thou / lest thy selfe be taken also with his
wordes / and perishe as well as he. He sayth he
shall dye for the / yea and that he dyeth euē streyght
way. Beleuest thou that: A foole / let hym shewe
the /

the/ howe many haue dyed for loue/ amōge so many
thousandes as haue bene louers. Loue dothe
peyne some tymes/ but it neuer sleeth. Or though
he dyd dye for the/ yet it were better for the let hym
peryshe/ than be perysched thy selfe: and that one
shulde perishe thā twayne. I nede nat to reherse
here/ the common songe of louers/ whiche they
syng onely to disceyue/ whan they haue many ty-
mes nat one droppe of loue towarde her. For if he
had ones fulfilled his appetite of the/ than wolde
he shewe howe moche he loued the. If he had lo-
ued thy good vertues & mynde/ as longe as thou
haddest lyued/ he wolde neuer haue ben full or we-
ry of the. But nowe bicause he loued but only thy
body/ and the shorthe pleasure therof/ therfore whā
the body decayeth/ his loue also vanissheth away/
and he fylled and saciate with pleasure/ lotheth p-
plente. There be nat a fewe examples therof: nei-
ther we nede nat to fetch them of the olde worlde.
For there is none so ignozant/ but he hath harde
tell/ and seen thousandes of men/ whiche whan
they had abused yonge women for a season/ haue
caste them vp into some stewes/ bycause they ne-
uer loued them in dede. And many that haue lo-
ued very feruētly/ haue be turned at the laste from
hotte loue vnto mortall hate/ and haue kylde their
loues/ or cutte theyr throtis. There is no cite/
wherin those thynges be nat harde dayly. Where-
fore I wonder moche of the folp of yonge women:
whiche wyllyngly drowne them selfe in y great see
of wretchednes. Wherof come so many stewes/
and

and so many harlottis / yea that haue ben comen
of honeste kynne: What is the cause / that so ma-
ny ponge women lye pocky / and scabbed / in spyt-
tels / and lazer houses / and that ponge women:
What is the cause that so many go a beggyng /
pale and sycke / but these meanes: Wherfore if no
regarde of vertue / no regarde of goodnes and ho-
nestie may moue the / if none actis of holy virgins
may reuoke the / at leste wyle let these miserable
chancis of ponge women turne the / whiche doubt-
lesse shall lyght vpo the / if thou folowe on the same
waye that they haue gone befoze. For the louer
wyl disceyue the / eyther bycause it is his custome
to disceyue / or bycause that is the rewarde of this
fylthy loue / or els bycause the pleasure lothed by
the reason of abundance / moueth hym so to do.
Herevnto many thynges shall profyt / that haue
ben tolde in the place / where I haue intricated of
the keepyng and sauynge of chastite: as that good
fare of meate and drynke / do nat kendale a noyſſe
loue / neither also idelnes / noz ouer moche keepyng
of company with men. Lucian the rhetorician en-
duceth Venus as kynge her sonne Cupide / what
is the cause / that whā he woundeth with his darte
of loue / bothe Iuppiter / Neptune / Apollo / Jus-
no / yea & her selfe to his owne mother / and finally
all the goddis / yet doth he nat ones meddell with
Pallas / Diane / and the Musis: Wher vnto he
answereth: Pallas sayth he / thretmeth me / whā
I come towarde her / and resisteth and withstan-
deth the occasions. Nowe the Musis be ful of ver-
tuous

tuons reuerence/and euer occupied with some ver-
tuous labour: and so they kepe them out of loue
with theyr study. And Dian runneth about in the
wooddes and delartes/ and so she can nat loue / by
cause she flieth company. For moche of loue cre-
pethe in by the bodyly senses: whiche after nous-
ryshed with in tender myndis and thoughtis /
groweth vnto more. But peradventure the mayde
is caught all redy/ than must we seke a remedy for
the wounde/ afoze it cōstrayne her to do that thyng/
whiche shall cause her cuerlastyng repentance.
Fyrst thou mayst be sorowful/ that thou hast wytyng-
ly throwe thy selfe in to that dounagian. For those
folkes ought to be taken hede vnto/ that saye / hit
lyeth nat in theyr owne power / to eschewe loue.
For so saye some / whiche excuse theyr owne vyce
with necessite. as though they had done it agaynst
theyr wyll. For they that so say seme to knowe the
power and nature of loue. Also remembre this ly-
tell verse: Loue can nat be thruste out / but it may
crepe out. Wherby we may perceyue / that loue
neyther breaketh in violently / nor can be caste out
violently. But lyke wyse as it hath by lytell and
lytell crepte in / so by lytell and lytell it may be put
away agayne. Therefore let nat thy mynde wande-
re. For if it be nat kepte / it wyll runne thither of
it owne accorde. Some tyme consydre thy selfe/
howe many thynges thou haste done folishly /
blindly / and without witte / bypne / or reason / by
the meanes of loue: And howe moche good tyme
thou haste loste in it / with vnprofitable & folishe
cares/

cares / and lost the occasions of many good debes.
Remembre also howe thou haste burned / howe
many thyngis thou haste thought / sayd / yea and
done / parte folishe / parte madde / yea and some vn-
gracious. Remembre in to what misery thou cast
test thy selfe lyke a blynde body: and what a benis-
fit agayne thou haste opteyned / that haste recou-
red thy syght / and a purpose and wyll to comme
vnto better mynde agayne: Whiche thyng thou
mayste reken to be a great gyfte of god / and thy
selfe to be moche bounde to hym for hit. Therfore
set thy selfe vnto some worke / and kepe thy selfe
from the syght and herynge of the parson / that
thou loueddest: and if he come by chance in to thy
thought / turne thy mynde some other way / either
with redyng / or prayeng / or some good communis-
cation / or some honest songe / or studyeng of some
mery matter: so that it be cleue and honest. And if
he / whom thou louest / haue any faute or vice / call
that ofte vnto remembraunce / and nat what ver-
tue and goodnes he hath: For there is no bodye
lyuynge but he hath some thyng / that may be dis-
preysed: therfore let that be had fyrste in remem-
brance / and consydre this / that great vices lye of-
ten hyddde vnder the colour of vertue / and many
perillous thyngis cloked vnder an honest face out-
warde. Beautie maketh folkes proude and dis-
daynous: noble byrth maketh them statelly: ry-
ches / intollerable: strength of body / cruel. Ther-
fore cōsydye in thy mynde / nat what he hath sayd /
that hath lykcd the / but what he hath spokē / that
hath

hath dislykedde the: as if he hath eyther done or
sayd ought ppysshely / folishely / foule / horrible /
abominable / lewedely / vnchristly / madly / vn-
gratiouly: and by that that cometh forth / make
coniecture / what lyeth hydde secretely and closely
with in. For there is no body / but he hydeth his
faute as moche as he can / and sheweth his vertue
vnto þe vttermoste / & so the vertue appereth more
than it is / and the vice lesse. More ouer we be dis-
ceyued with the nere similitudes of vices and ver-
tues / whan every mā laboꝛeth to seme better thā
he is / and we vnwysely / and after the common o-
pinion esteeme vertues / callyng hym liberall that
is a waster / and hym bolde / that is foolhardy /
and eloquent / that is a great babler / and wytt /
that is inconstant / wher with yonge women be
ofte disceyued / whan they can nat perceyue the so-
the / and iuge the man by that / whiche outwardly
appereth: Neither any man goth to his loue / but
he setteth hym selfe forth with all his best propre-
tes / that he may seme to lacke nothinge / that any
man ought to haue: & by that meanes disceyueth
folish yonge women / hydynge great vices / vnder
a thyne colour of vertue: as byrdes hyde the lyne
with meate / and fyllshers the hooke with þe bayte.
This a yonge woman ought to consydre / before it
be to late to repent / lest she begyne to waxe wyse /
whan hit shall nothyng auayle. And if thou be
clene gotten out of loue / & healed / & hast recovered
thy syght agayne / than shalt thou se / howe moche
thou arte bounde vnto god / that hath taken the

out of thy madnes / and restored þ vnto thy witte.
foz what vertuous christe woman / oz els pagan /
of any wytte oz honestie / loued euer any other thā
her husbāde. Therfore thou shalte neyther desyre
thy selfe to be loued in this wyse / neyther by vn-
gracious craftes inflame the myndes of men / the
whiche fyre shall retourne agayne vnto thy selfe.
Many women reioyse to haue louers / whose hart-
tis they may burne & inflame purposely. O thou
vngacious woman / seest thou nat / howe thou
bryngeest hym in to the possessiō of the deuyll with
thy craft / whither thy selfe shall go also / there to
receyue thy mede / wher ye shall both burne. he for
beyng ouer come of the deuyll / and thou for ouer
commynge hym for the deuyll / ye shall bothe be
payde your wages. Nowe the apostle sayth: The
wage of synne is deth.

Howe a mayden ought to loue.

The. xv. Chaptre.

AND yet I wold nat a mayd shuld
clerely be without loue / for mankynde ses-
meth to be made and shapen vnto loue / to thentēt /
they may be coupled to gether in charite / and nat
with this carnall and fylthy erthly Cupide & Vles-
nus / but the heuently and spirituall / whiche caus-
seth holy loue. Wherfore the mayde shall haue to
loue the father almyghty god / her spouse Christe /
and his mother the holy virgin / and the churche
of god / with all the holy virgins / whose soules
dwelle

dwelle blessedly in heuē: and thei names be had
in honour / here in erthe. She hath also her owne
father and mother / whiche brought her into the
worlde / and brought her vp / and nourished with
so great labour and care: whom she ought to haue
in the stede of god / and loue and worshyp / & helpe
with al her power. Therfore let her regarde great-
ly their cōmandementis / and mekely obey them /
neyther shewe in mynde countinaunce noz resture
any stubbernes / but reken them to be as it were a
bery image of all myghty god / the father of all
thynge. She hath also to loue / her owne vertues
and soule / and mynde gyuen vnto god: and more
ouer the eternall pleasure and welthe / whiche ne-
uer shall haue ende. Whiche thynge if she loue
truely / she shall neyther loue man aboue god / ney-
ther set more by a baudye felowe / than her spouse
Christe: noz regarde more an olde fylthy baudye /
than the pure virgin Mary: neyther loue better
the stynkyng stewes / thā y holy churche of god:
noz the company of vnclene women / aboue the cō-
pany of holy virgins: noz strangers aboue father
and mother: noz her body aboue her soule: neither
set more by other folkes vices / thā their vertues:
noz myndes that serue the deuyl / aboue those that
serue god: neyther them that wolde haue her dis-
stroyed / aboue them that wolde haue her saued:
noz a shorte pleasure / aboue iope euerlastyng: noz
the misery of damned folkes / aboue the perfite
welthe of them that be saued. By these meanes
the commandementis of god shalbe more esteemed

with her/ than the counsailes of a disceyptfull mā:
and rather gyue credence vnto Chyste/ than vnto
the wordes of a lecherous knaue: and rather fol-
lowe the virgin Mary/ than bodily pleasure: and
haue hym more dere/ whom she hath cociled vnto
the/ than whom a bawdy drabbe counsaileth the
vnto. Neyther breke the lawes of the churche/ to
kepe the lawes of the brothell house: and rather
chose y company of saynt Katherin/ Saynt Hag-
nes/ saynt Clare/ saynt Tecla/ and saynt Agatha/
than the company of them/ of whom bothe y lyfe
is vnknowen vnto god/ and the names vnto mā/
and both well inough knowē vnto the deuyll. Neis-
ther forsake thy father and mother/ to folowe thy
louer: nor gyue them perpetuall sorowe/ to gyue
thy louer y shorte pleasure of thy selfe. Neyther
wylle rather to fare well in thy body/ thā in thy
soule: neither thy body to be in ioye/ and thy soule
in wo: neyther gyue an eare rather vnto an vn-
chasty tale/ than a vertuous: nor beleue the mis-
tister of the deuyll/ rather thā y minister of Chyste.
For the pleasure is but shorte/ and the payne euer
lastyng.

Howe the mayde shall seke an hus-
bande. The .xvi. Chaptre.

The wise poet virgil/ Where he doth
brynge in kynge Latinus/ and his wyfe
Amata/ talkyng to gether with Turnus/ whiche
shulde be their daughters husbāde/ their daugh-
ter also

ter also present / he maketh the mayde to do no more
but wepe and blusse / without speakynde of wordes :
wherby he signifieth / that it becometh nat a
mayde to talke / where her father and mother be
in comunicatiō / about her mariage : but to leaue
all that care and charge holly vnto them : whiche
loue her as well as her selfe dothe . And let her
thynke that her father and mother / wyll prouide
no lesse diligētly for her / thā she wolde for her selfe :
but moche better / by the reaso they haue more ex-
perience & wysedome . More ouer / it is nat comely
for a mayde to desyre mariage / and moche lesse to
shewe her selfe / to longe therfore . It was a custo-
me in olde tyme amōge the Romayns / while that
chaste worlde lasted / whiche was the example of
honestie / that whan a mayde was fyrste married /
and brought vnto her husbādes house / she shulde
nat go in at his doore her selfe / but be taken vp and
be carryed in by other : as a token / that she came
nat thether with her good wyll / where she shulde
lose her virginite . Therfore whan the father and
the mother be busy about theyr daughters mar-
iage / let her helpe the matter forwarde with good
prayer : and desyre of Christe and his mother with
pure affection / that she maye haue suche an hus-
bande / whiche shall nat let nor hynder her from
vertuous lyuynge / but rather prouoke / exorte / &
helpe her vnto hit . And the fathers on theyr par-
ties / let them calle to remembrance / the sayeng of
Themistocles the noble man of Grece / whiche
whan he was asked of one whether he had leauer
marie

marie his daughter to a ryche ill mā / or to a poure
good man / made answere agayne: I had leauer
haue a man without money / than money wout a
man. Also let hym remembre the doyng of Pit-
tachus / the wyse man of Sytlena / whiche whā
a ponge man / that had chose of .ij. wyues / the one
of great substance and kynne / the other cōgall vns
to his selfe of ryches and byrth / asked hym coun-
saile / whether were better to mary: the wise man
bad hym go to children playenge. Nowe had the
children a playe / wherin they were wonte to synge
and repete often these wordes: Take to the thy-
pette: wherby they mēt / that most wysdome was
for euery man to do so. It is a great charge for a
mā to seke an husbāde for his daughter / neither
it ought nat to be gone about negligently. It is a
knotte that can nat be lyghtly losed / onely deeth vn-
doth it. Wherfore the fathers and mothers / pro-
cure vnto theyr daughters / ept her perpetuall felis-
cite / if they marie them to good men / or perpetu-
all misery / maryeng them vnto yll. Here is moche
to be studied / and great deliberation to be taken /
with good aduise ment and counsaile / afore a man
determine ought. For there is moche werynes in
marriage / & many paynes must be suffred. There
is nothyng but one / that shall cause marriage to
be easy vnto a woman: that is / if she chaunce on
a good and a wyse husbāde. O folysse frendes /
and maydes also / that set more by them / that be
fayre / or ryche / or of noble byrth / than them that
be good: and caste your selfe in to perpetuall care.

For

for if thou be married to a fayre one / he wyl be
proude of his person: And if thou marie to a ry-
che one / his substance maketh hym stately: And
if thou be married to one of great byrth / his kyn-
red exalteth his stomacke. Nowe / if thou marie
vnto one for his fayrenes / whiche hath neyther
reason / nor vertue / nor any droppe of wytte / as it
is ofte proued by experience / as the wyse man of
Grece sayd by these goodly Innes / where be foule
hostesses: by lyke reason thou might marie an y-
mage or a paynted table. Canst thou fynde in thy
harte to be a foles wyfe / for his goodes: Than
myghtest thou as well desyre to be married to an y-
mage of golde. Wouldest thou be married vnto a ge-
tylman bozne / whiche is of fylthy and noughty
lyuynge / for his blode: as well than thou myght-
test chose the ymage of Scipio or Cesar. And in
very dede it were bett to be married vnto an yma-
ge / or a picture / or to a paynted table / than to be
married to a vicious / or a folishe / or abrayneles
man. Wherfore I may better compare them vnto
asses / or swyne / yons / or wolves / than to mad me.
And in tyme passed / I thought it had bene but a
fable / that men tell / howe Pasiphae the quene
of Candy / dyd lye with a bulle: and other as vni-
gratious dedes as that: whiche I haue harde
say / other women haue done: but nowe me thyn-
keth them all lykely inough to be true / whan I se
women can fynde in theyr hartes / to comble and
lye with vicious and fylthy men / and dronkerdes /
and braulers / and dawyshe / & brayneles / cruell &
murderars.

murderers. for what differēce is betwene them
and asses / myne / bores / bulles / or beares : what
madnes is it to haue delyte in suche men / and to
flee and eschewe wyse men / as Plutarche the phi
losopher sayth / & flee howeste men and good men /
as warely as they wolde flee from venomous bes
tis : wherfore it was well and aptly spokē / that
a countrey man of myne sayd / that the nature of
women was in chosynge mē / lyke vnto the female
wolves : whiche amonge a great sorte of males /
take the fouleste and worst fauored ; but men nes
uer caste any fauoure to a woman / but for some
good propriete / either of substāce / person / or witte.
And women many tymes loue some men / bycause
there is nothyng in them worthy to be beloued.
Wherby they declare the more playnly / that they
go without reason . whiche thyng I say by some /
that haue nothyng a do with theyr reason / but
all gyuen and applied vnto theyr body : Agaynst
whom I haue spoken sharply / bicause they dote
and fonde good yonge men / and brynge them to
fylthynges and folp / whan they wolde fayne please
the women / and se they can nat / excepte they go
wyde from all conditions perteynyng vnto men.
for lyke as childrē / whiche be gyuē all vnto spote
and play / neyther haue discretion for lacke of age
to comprehend any depe matter / haue onely in
pyce and regarde those / that can hādle their spor
tes and pastymes p̄ moste aptly . so women set all
vpon pleasures / and volupties / wantōnes / and
folp / thynke no man wyse / but those that can well
conuey

conuey suche matters: and what so euer pettep-
neth to wytte & sadnes / they counte folp: So their
discretion is blynded so soze / that they loue / este-
me and set by folles / and couite them for great wyse
men: & abhorre them / that be wyse in dede / hate /
dispyse / and lothe them / and take them for folles:
in lyke maner as folkes that be sicke of a great a-
gewe / wene that swete meate is bytter: and as
sowes haue moze delite in myze and durte / than in
swete flowres. What hope shall we haue of them /
that haue so feble discretion and so corrupted: For
maydes that desyre and wysse for suche husban-
des / in whom be the externall gyftes of fortune /
whiche the people calle good / nor haue no respecte
vnto thynwarde goodnes / they be worthy to fele
perpetuall sorowe / and to be punysshed for theyr
errour / so longe as they lyue: bicause they dispise
that / y is y moze noble and excellent in dede / in cō-
parison of that / whiche is moze byle & lesse worth.
O folyshe mayde / whiche haddest leauer haue cō-
tynuall sorowe in golde and sylke / than haue pleas-
sure in wollen cloth: whiche had leauer be hated &
beaten in rayment of purple and ryche colour / thā
be loued and set by in a course garment of meane
colour. If thou haddest leauer haue that other /
take that thou haste chosen / nor be nat discontente
with that / whiche thou hast wyttyngly takē with
thyn owne hādes. More ouer / we haue harde tell
of some so folyshe husbandes / that they haue kyle
led theyr wyues / as Justina a mayde of Rome /
dozne of noble blode / whom her father & mother

married vnto a yonge mā of great possessions / but
of smale discretian and witte: whiche whā he sawe
his wyues whyte necke / as she was stowpyng to
vnlose her shone / fell streight in to a suspicion and
ieolosp ouer her / bycause of her beautie: & with a
sworde cutte her necke in sunder: of whom was
made this epitaphie folowynge:

My cruell hus bande to deth hath me done
And with a sworde my necke in sunder cutte
As I was stowpyng to vntye my shone
And to pull out my praty fote
And that besyde the bede / where I was layde
With hym nat long before: O harde & cruell mynde
In that same place / where as he had hadde
My maydenheed / to shewe hym so vnkynde
Yet I neuer offended / wherfore I ought to dye
All myghty god to recorde I take:
And loo nowe here slayne I lye.
Thus pleased fortune myne ende to make
But fathers all example take by me
Justina / as warly as you can
If ye loue your daughter tenderly
That you ne marpe her to a folissheman.

Fathers & mothers / whiche marpe theyr chyld
Dren vnto good and vertuous mates / do nat onely
prouyde well for them / but also for them selfe. For
they get them suche sonnes & daughters in lawe
that shall be socoure and ayde vnto them in theyr
olde age: And if they be noughty & vngyratiuous
they prouide them of enemyes. Nowe of y sonne
in lawe / we haue an example in the gospell: For

saynt

saint Peters mother in lawe / whā she lay sicke of a
great ague / was made holle of our lord / at this
state of her son in lawe: Suche it was to haue so
good a sonne in lawe / that Christ disdayned nat to
take vnto his disciple. And of þ daughter in lawe /
we rede an example in þ boke of Ruth: That whā
Noemy came home in to Iury / her owne countrey /
out of the lande of Moab / her husbāde & her sonnes
begged / & brought w her her .ii. sonnes wpyes /
of whom þ one called Orpha by name / retourned
agayne to her owne countrey & frendes / but Ruth
kepte styl with her mother in lawe / & both cōforted
her with wordes / and nourished & kepte her with
her labour: in so moche þ Noemy founde in Ruth /
both the loue of a daughter / and dyligent serupse
of a sonne. Noemy had ben a wydowe and deserte
in dede / if she had hadde no better a daughter in
lawe / than Orpha was: but in as moche as she
had Ruth / she was nat all destitute of chyldren /
neyther had no cause to name her selfe Mara / that
is to saye bytter / as her mynde was to be named.
Also after that Ruth had bozne the prophete Esaiē
by her seconde husbāde called Booz / women dyd
make as great semblance of gladnes vnto Noemy
mye / as though she had had of her owne daugh-
ter or her owne sonne / nat only one neuew / but as
though she had hadde seuen sonnes her selfe: For
they sayd to her in this maner: Ther is one bozne
nowe of thy daughter in lawe / whiche shall loue
the and be better vnto the / thā though thou had-
dest seuen sonnes. Nowe afoze I make an ende of

this booke / I wyl answere vnto a madde & a frā-
ticke opinion / whiche both maydens and wyues
haue / and all the common people in generall / that
thynke it is expedient for maydes / that are come
to lawfull age of maryage / to be sene ofte abroad
amonge people / goodly and pykedly arrayed / and
to kepe company and communication with men /
to be eloquent in speche / and counnyng in daun-
sunge and syngyng / yea & to loue hym afore hāde /
whom they entende to mary: for so they say / they
shall y more lyghtly mete with a bargayne. A mā
might make āswere to all this at ones / but I wyl
exampne it frō poynt to poynt / to content nat only
the myndis of wyse men / but also of them that be
rude and ignorant. What wyse man / I pray you /
wolde euer counsaile this thyng / knowyng / that
yll is nat to be done / that good may come therof:
and specially where the ill is euydent inough / and
the good neyther certeyn nor customed to folowe
commenly vpon the dede. Wherfore if the mayde
can get no mariage / excepte she infecte her mynde /
and ioparde her honesty on this facion / hit were
better neuer to mary: or els to mary only Chyste /
than to marye fyrste vnto the deuyll / that she may
be marped to a mā afterwarde. Nowe. ij. thynges
there be / the moste precious that a woman canne
brynge with her to a mā / honesty of body / & good
fame: nor there is no man so foliſhe and madde /
neither so set bpō beautie and couetyse of goodes /
neither so vngracious and so vnrhyfity of luyf /
but he wyl be content to any wyfe / haupng these
two:

two: whiche if she lacke / howe can he be content:
Than wolde I wytte / whether mayde is y more
lykely to be of good fame and behauour / whether
she that bydeth most at home / or she that walketh
moche abrode: At home there is none occasion of
euill / and forthe abrode euery place is full. And
of her that tarjeth at home / no man maketh ques
tion or argument: But of her / that walketh mo
che aboute / euery man wyll say his opinion: wher
amonge so dyuerse sentences a mayde shall soone
catche a blotte: whiche wyll sticke in no place more
soner than on a mayde / neither worse to gette out.
Or whiche of them two do men set more by: and
whether wil they thynke of most honest demeaner /
her that they se eyther neuer / or but seelde / or her /
whom they mete in euery corner: Verily I thinke
they wyll nat beleue / that she kepeth her honestie
very well / y walketh so ofte forth. And as for pros
pydyinge of her maryage / I thynke hit shulde be
more profitable for her / to be harde tell of / than
seen. For a mayde that is ofte in sight / shall chace
either to say or do / that may displease hym y shuld
haue her: or some of them that be of his counsaile:
or that he gyueth credence and truste vnto. Wher
by many tymes mariages be broken / euen in the
poynt of makynge. And where as they speke of clo
thyng / wher with to make her gawe / if she be ma
ried but for that / she must nedes behated / whan
she is without them. For she must nedes some ty
mes lay away that wede / & be with her husbāde
at home in meane arape. For commonly / as we
greatly

greatly lyke them / in whom we fynde any speciall
goodnes / that we loke nat for / lyke wyse we hate
them as sore / that disapoynt our hope of any good
bountie. For if thou seme pyked and propre vnto
thy spouse / and arte nat so in dede / after that he
hath takē some great hope of thy beautie / he must
nedes hate the / whā he seeth hym selfe disposed.
More ouer I coude name bothe in this countrey
& in my owne / dyuerse maydes / whiche coude ne-
uer get maryage / bicause that men were abashed
of theyr costely apparell. What say they: this wo-
man wolde spende bp all her maryage good in one
gowne / or one broche. Therto by ouer richely apa-
relled / maydes be reckned lyght. And as for those
that kepe moche company with men / what man
is there / y wyl nat suspecte yll by them: Or what
hus bande shall she fynde so patient / that wyl be cō-
tent to haue his wyfe to company styll and cōmon
with men: or wolde nat rather haue suche one / as
wolde more gladly company with her hus bande
alone / than with a great multitudine of mē: Wher
one shall tēpte her mynde with eloquēce / an other
with comlynnes of person / some with beautie / some
wylberalite / and some with noblenes. For as for
maydes to be eloquent of speche / y is to say great
bablers / is a token of a lyght mynde and shrowde
conditions: In so moche that he that shall marye
her / shall thynke he hath a serpent & no wyfe. For
yōge men wyl prayse her vnto her face / that is full
of talke / and a ioly daunser / and full of mery cons-
ceytes / and playe / and pleasant / and call her well

mas

well manered / and well brough bp / all to haue her
at theyr pleasure / but none to mary her : and all
beleue that they may quickly opteyne theyr pur-
pose of suche one : but neuer a one wylbe gladde to
haue suche one to his wyfe / that he seeth is so ap-
plyenge vnto euery mannes wyll : they pseyse for
the tyme all that she doth / bicause they haue delite
therin. But and the folyshe maydes coulde here
what men speke afterwarde amonge them selfe
one vnto an other / without dissimulation : than
shulde they knowe in dede howe hartely they psey-
sed them and lyked them : they shulde vnderstāde
than / that whan the men called her mery concey-
ted / they ment they were bablers / and chatters :
and whan they called them lusty styters / they mēt
they were lyght mynded : and where they called
them well nurtred / they ment they were wanton.
But some wold say here / yet by these meanes they
come by mariage. I graunt / in dede some do : but
the mooste parte doth nat. For both mo be married /
and that also vnto better husbādes / that neuer go
about to tempte no men / the whiche whan they
se them selfe / begyled with the women / they kylle
them bp with yllintreatynge. And this y mayde
may be sure of / that she shall neuer haue good lyfe
with that husbāde / whiche she hath gotten by
wyles and craftes. Or if there be any man so mad
or folyshe / that had leauier haue suche a woman to
his wyfe / than one that loueth solitariousnes / and
is sad both of behauour and aparcl / and mylde of
chere : suche a mā wolde nat I marre my daugh-

C

ter to:

ter to: for he muste nedes loue lewdnes and vyce/
that setteth more by suche knackes/ than by vertue
and goodnes. Nowe wil I speke a fewe wordes of
loue/ the whiche doteth all maydes for the moste
parte/ & disceiueth them greatly/ and byngeth to
moche mischief. For it doth nat become a mayde
to make any signe/ that she wold fayne be married/
or that she loue any yonge man to wedde. For if she
loue hym afore or she haue hym/ that it be knowen/
what shall he thynke/ but that she wyll as lyght-
ly loue a nother as she hath done hym/ whom as
yet she ought to shewe no loue vnto: neither he wil
beleue that she loueth hym alone/ seynge there is
as great cause to loue other. And if he shulde mar-
rie her/ he wyll thynke she wyll haue as good mynde
to other as hym selfe/ whan she is so lyght of loue.
Let every body excuse y matter as they wyll/ but
in very dede every woman/ that loueth any man
besyde her hus bande/ is accursed/ if she haue a do
with hym: and though she haue nat/ yet is she an
harlotte in mynde. And there hath ben many that
haue loued so outragiously/ that they haue bene o-
bedient vnto the pleasure of those men/ whom they
hoped shulde be their hus bandes: And after ward
y men haue dispised & cast them by: whiche in my
mynde was well and wysely done. For they be vn-
worthy to be married/ that dare shewe an example
vnto those men/ whom they shulde haue/ howe
wel they can fynde in their harte to lye with a mā/
that is nat their hus bande. For by likelihode they
wyl both do that same with other men afore they
marryage/

mariage/ and in their mariage with their adulterers. There is no daye/ wheron these thynges by chance nat in euery cite: noz there is no woman so ignorant what is done in the cite/ but she hereth tell of these thynges. I haue harde tell in this countre/ that womans haue be forsaken for none other cause/ but by cause there was no loue betwene the parties afoze. For the yonge women sayde/ they coude nat loue them/ noz fynde in theyr harte to haue them in mariage/ whom they loued nat/ noz knewe befoze: and this is a great vse they say/ in Candye. What nede is it to rebuke suche myndes with wordes/ whiche who so dothe nat perceyue to be vnchaste/ I holde her farre more noughtye than they be. Nowe i han louest nat thou thy husbande/ by cause he is colopled vnto the by goddis lawes and goddes commandement/ but by cause thou arte bled to his loue befoze: So do drabbes and harlottes/ whiche for lyke cause loue theyr louers: and thou arte nat farre vnylike vnto those drabbes. And so hit chanceth vnto suche woman/ euen by the punysshment of god/ that all the loue/ whiche they ought to kepe in their mariage/ they spende it out afoze. Wherof this common sayenge came bp: that they that marie for loue/ shall leade their lyfe in sorowe. for it chanceth by many/ that after the heate of loue is ones past/ there foloweth great hate/ whiche thyng ofte tymes maketh woful and talke amonge the people/ whan they here tell/ howe so great louers within. iij. or. iiij. dayes sal at debate/ and begynne to deuorce/ or the byde

eake be eaten . Noz it is no maruayle : for neyther
the fyre may laste / that lacketh wodde : neyther
loue / that is nat nourished with honest loupnge.
For amonge yll folkes / as Cicero sayth / can be no
sure frendshippe. Wherfore hit is nat expedient to
make mariages by loue afore hande / neyther to
couple and bynde that molte holy charite with so
fylthy and byttel bandes : and yet moche worse is
it to make them to marye by stryuyng / and hate /
chretenyng / and sute : as whan they go to lawe to-
gether / the man for the woman / bearynge her in
hande / that she is his wyfe : and the woman in
lyke maner for the mā. I neuer harde tell of moze
folysshenes / than for a woman to labour to haue
a mā agaynst his wyll / with whom she shall both
lyue and wyne : and excepte he loue her / she shall
lyue in perpetuall sorowe. And loue muste be got-
ten with sayre meanes / and nat compelled : for he
wyll neuer be a sure frende / that is drawen and
holden by force. What a madnes is hit to begynne
that sacrament of holy loue with hate ? I wolde
nat / so god me helpe / haue a seruant agaynst his
wyll : moche lesse a mate : neyther hit is nat good
to compell a man agaynst his wyll. Noz I wolde
the woman shulde be marped vnto hym / excepte
he desyre her with all his harte : noz hit becometh
nat the maydes fredes to pray or labour for a ma-
riage / or ones to offre the mayde of theyr partye :
but y mā shulde seke for marriage : and so it shulde
be done in dede / sayyng that money ruleth and or-
dureth all thyng. For nowe they be marped vnto
money

money / & money marieth. And as Senec saythe /
men drawe theyr wyues to them with theyr spyngers.
And therfore se we so many sorp and bullocks
by maryages / whan bothe the partyes se them
selfe coupled vnto the money / and nat vnto þ man
or the woman. Therfore bothe of them enbrazeth
and holdeth faste it. And as for the wyfe / the hus-
bande kepeth her but as his concubyne / and she
hym as aduouterer: neither / loueth one a nother /
but for the fylthy pleasure of lechery: And elles ei-
ther hateth & enuieth other. But they that wolde
keepe the nature of thynges holle and pure / nei-
ther corrupte them with wronge vnderstandyng /
shuld reken / that wedlocke is a bande & couplyng
of loue / benyuolence / frendshippe / and charite / com-
prehendynge with in hit all names of goodnes /
sweetnes / and ampte. Therfore let the mayde nei-
ther catche / and disceyue by subtilte hym / that
shulde be her inseparable felowe / nor pull & drawe
by playne violence: but take and be taken by hos-
neste / symple / playne / and good maner / that nei-
ther of them complayne with both their harmes:
or say / they were deceyued or compelled.

Here endeth the fyrste boke of the
instruction of a Chri-
sten woman.

C. iij. The

The seconde booke of the instruction
of a Chriſten Woman

Of wedlocke. The fyrſte Chaptre.



This is no place here to re-
ſon eyther the the laudes or diſ-
preſes of wedlocke. Nor the
olde queſtiōs are to be touched:
as / Is it for a wyſe man to wed
a wyfe? Nor the queſtions of
our chriſten men / concernynge
wedlocke / ſingle lyfe / and virginite / and other /
that ſaynt Auguſtine / and other doctours of our
chriſten faith haue diſputed. I knowe / there haue
bene ſome that haue ſore rebuked wedlocke: and
that nat only heretickes / as the Manicheis / that
bitterly commaunded to abyſteyne from marpage:
whoſe errours be clene damned and baniſhed: but
alſo pagans / whiche haue gūen iudgemēt of the
holle kynde of women / vpon certayne euyl: ouer
moche folowynge the common gyſe / whiche vpon
the knowlege of a fewe / deme the holle natiō. So
the Carthaginences were defamed as falſe of pro-
myſe: So the Cilicians as theues and robbers:
the Romayns as couetous / the Grekes as incon-
ſtant and variable. The honeſte wyues ought to
hate and blame the noughty wyues: as a ſhame
and ſlander vnto all the kynde. And truly no mā
durſt euer ſo farre diſpreyſe woman kynde: but he
muſte nedes confeſſe / that a good woman is the
beſte

beste treasure / and moſte lucky and prosperous
thyng that can be. And as Xenophon ſayth / ſhe
is the greateſt cauſe of manes felicity. There is
nothyng more ſwete than a good wyfe / ſayth the
wyſe man Theognis: lyke wyſe Chryſtus in his ſen
tences calleth her mannes ioye. Eurypides the
poet / whiche was ſharply vexed with .ij. nough
ty wyues / ſtuffed his tragidies with rebukes and
raylynge on women / & he was named in a greke
worde / the hater of women: yet neuer the leſſe he
douted nat to affyrme / that no pleaſure was lyke
theyrs / that had good wyues. And Heſyodus the
poet / a very enemy of women / ſayth: that as no
thyng is more infortunat than a man / that chaũ
ceth on an euyl wyfe: ſo lyke wyfe no greateſt fe
licity and welthe any man may haue / than hath
he / that hath a good wyfe. Kyng Solomon / whi
che was byſyde hym ſelfe for women / and of the
moſte wyſe / made the moſte vnwyſe / often tymes
as curſynge his wyckedde dedes / he ſperſly rebus
keth women. But ſo yet that he ſheweth playnly
by whom he mente. For in his prouerbes he writ
teth / that an vnwyſe woman and full of boldnes
ſhall lacke breadde. And as a tre is cōſumed of the
tymber worme / ſo he ſayth he is a man of an euyl
wyfe. But loke in the ſame boke / howe goodly &
gaye is the preſe of a good woman: of whom he
ſayth thus: Noble is her huſbande in the gates:
whan he ſytteth with the auncient fathers of the
erth: fortitude and beautie ſhalbe the rayment of
an hōly woman / and ſhe ſhall laugh in y laſte day:

She

She hath opened her mouth vnto wisdom / and
the lawe of mekenes is in her tonge / her children
haue risen vp and called her the moste blessed: and
her husbände hath commended her. Many wo-
men haue gathered riches: but thou haste passed
them all. These & many other good wordes hath
the wyle kynge spoken: whiche are approued and
allowed of euery wyle man with one assent. Nowe
I forcenat for those disputations or more lyke ser-
mons that sharpe wytted men haue made of wed-
locke. For doutles all lerned men byd wed: whiche
thyng they dyd them selfe. The .vij. wyle men of
Grece were married fyrst / and after that Pythagor-
as / Socrates / Aristotell / and Theophrast / bothe
the Catons / Cicero / and Senec: bicause they well
percepued that nothyng was more after nature /
than the couplynge of man and woman: wherby
man kynde beynge in sundry persons mortall / is
made in all together euer lastynge: and wherby a
man yeldeth agayne vnto his successours / that
whiche he taketh of his predecessours: and as it
were rendyeth a benefite vnto nature. Aristotell in
his morall booke exorteth wyle men vnto mary-
age / nat onely to thentent to haue childre / but also
bicause of company. For that is the principal and
greatest vnite that can be. For thus goth y mat-
ter in dede: Of that consyderation and vniuersall
frendship / wher with all folkes are knytte to gether
as bretherne descended of god one father of all thy-
nges: Where with nature her selfe / that in all men
is the same / byndeth vs to gether with a certayne
charite!

charite / more nere is that frendship / whiche is a-
monge folkes of one faith : and it is plucked more
narowe by mannes ordynance and lawe ciuple.
For cytizens fauoure more one an other / than they
do foreyns : and of cytyzens our speciall frendes
are most dere to vs : of them we loue best our owne
kyngs folke : and of kyngs folke nothynge is more
nere than the wyfe : Whom the fyrst father of mā-
kynde / as sone as he sawe her / sayd by & by / that
it was a bone of his bones / & fleshe of his fleshe.
And whan there was yet neyther fathers nor mo-
thers / he gaue a lawe / as in the name of nature /
sayeng in this wyse : For her sake a mā shall leaue
both father & mother / and abyde with his wyfe.
Who than can denye / but that wedlocke is a thing
most holy : Whiche god ordeyned in paradise / whā
mankynde was yet pure and clene / with no spotte
defyled. He chose hit in his mother : he allowed hit
with his presence : and wolde do his fyrst myracle
at the solemnyte of mariage / and there shewe an
euydent token of his godheed / vnto the entent he
might declare / that he was comen to saue them /
that were bothe losse by folkes so coupled / & borne
by folkes so coupled . But I write nat here of the
preyfes of wedlocke / wher vpon often tymes most
eloquent men haue made longe sermons. For I
do onely instructe vertuous women.

What a Woman ought to haue in
mynde whan she marieth.

The. ij. Chaptre.

U

What

What tyme a woman marieth / she
shulde calle to remembraunce the begyn-
nyng of wedlocke / and busily consyder in
her mynde and thought the lawes of it / and so she
ought to prepare her selfe / that so great a sacra-
ment fyrste vnderstande / she may afterwarde ful-
fyll hit. After that god the prince & maker of this
excellēt worke / had brought mā in to this worlde /
he thought it vncōuenient to leaue hym all alone /
and so ioyned to hym a lyuynge creature / moste
lyke vnto hym of mynde and shappe : with whose
conuerlation and compenable wordes / he myght
sweetely spēde his tyme : and also bycause of gene-
ration / if hit pleased hym. And in dede wedlocke
was nat ordeyned so moche for generation / as for
certayne cōpany of lyfe / and cōtynuall felowship.
Neither the name of husbāde is a name of bode-
ly pleasure / but of vnite and affinite. God led the
woman to the man : whiche meaneth none other
thyng / but that god hym selfe was chiefe author
and maker of wedlocke. Therfore Christe in the
gospell calleth them coupled of god. Asone as the
man lookedde vpon the femalle of his kynde / he
beganne to loue her aboue all thynges / and sayd :
Nowe is this a bone of my bones / & fleshe of my
fleshe. And for her a man shall forsake both father
and mother / and abyde with his wyfe : and they
shalbe .ij. in one fleshe. Where hit is sayd in one
fleshe / it is to be vnderstanden one fleshe & fleshe /
aff y ppretie of the Hebrewe speche signifieth mā-
kynde both man and woman. So that they whis
che

the fyrste were. ii. man and woman conioyned in
wedlocke / be made one. This is the marueylous
mystery of wedlocke / so to myngle and to couple
the man and the womā / that .ii. shalbe made one.
The whiche thyng also it hath done in Christ and
þe churche / as teacheth Paule the apostle / whiche
no power saue only goddes power myght bynge
about. Of necessite that thyng must be moſte ho-
ly / at whiche god is so specially present. Therefore
what tyme a womā cometh her vnto / she ne shuld
suppose / that she cometh to daunce / play / and fest /
but muste ponder higher thynges in her mynde.
God is the ouer ſear / the churche is the medya-
tryce in maryage. For whiche cause that thyng
that is ioyned & fastened to gether by so high auc-
torite / Christe suffereth nat eyther to be broken or
loſed of any mortal creature sayeng in his gospel:
That god hath ioyned to gether / man may nat de-
uſe. For owe if it be nat letul to loſe it / & that knot
is nat to be unknytte with mannes handes / whiche
the god hath knytte: lyke wyse no man ought to
open that thyng / whiche is shutte with the key of
Dauid: whiche allonely that immaculate lambe
hath in keppenge. Nowe than ſtreghth in the be-
gynnyng / thou that arte an honeste woman / ap-
poynt thy ſelfe / that thou mayſt in ſuche wiſe byde
hym vnto the with loue / whom god by the sacra-
ment hath ioyned vnto the: that the bande maye
be eaſy and lyght. For neuer deſyre that knot to
be unknyt: nor caſte nat thy ſelfe and hym bothe
that is knytte with the / in to greſe without ende /

U.ii.

and

& perpetuall myfery. For a great pte of this matt res
teth in thy hāde: other with pure chastite/ meke-
nes/ burum blyg of thy selfe/ to haue thy hus bāde
plesāt & louyng vnto þ/ & to lede thy lyfe welthfully:
or els with thy vices of mýde & body/ to haue him
frowarde / & crabbed & to ordeyne for thy selfe gre-
uous turment/ whiche by deth shal nat be ended.
Thou shalt toyle/ thou shalt wepe/ þ shalt be trou-
bled / þ shalt curse þ day þ euer thou were ioyned
vnto hym/ þ shalt churse hym þ the begate & her þ
þ bare/ & al thy kyn/ye & all them þ any thyng dyd
in thy mariage/ if þ through thý owne vices cause
thy hus bande to hate the. But on þ other pte/ if þ
by vertuous lyuyng/ and burumnes/ gyue hym
cause to loue þ / thou shalt be mastres in a merye
house/ þ shalt reioyse/ þ shalt be gladde/ thou shalt
blesse þ day þ þ were married vnto hym/ & all them
þ were helpyng ther vnto. The wyse sētēce sayth: A
good womā by lowely obeysaunce ruleth her hus
bāde. Plinius þ yōger/ whā he had a wyfe as his
mýde desyred/ he was mylde & gentyll vnto her a-
gayne/ & thāked Hyspula his wyues aūte / both for
his owne & his wiues sake/ sayng: I thāke you þ p-
uided me of her: & she thāketh you bicause you gat
her me/ & as it were haue chose þ one vnto þ other.
Aboue all this / þ fyrst & as I suppose only chap-
of þ lawes of wedlocke/ þ they shal be. i. i one pso-
is þ very ground of wedlocke/ and þ bōde of þ most
holy felowship. Wherfore if a womā directe all her
thoughtes/ her wordis / and her dedes vnto this
poſt/ þ is to kepetruly & safely þ purenes of weds-
locke/

locke / she cā nat but lꝑue wel & vertuouſly. Ther-
foze an honeſt & a chaſt womā ought euer to haue
this i mꝑde. Therfoze ſhe ſhall ſtudie both day &
night howe ſhe may fulfyl this lawe / & to expreſſe
& ſhewe it in dede: truſtꝑg verily herebpō / ꝑ what
ſo euer ſhe be ꝑ fulfylleth this law / ꝑ is to ſay / ꝑ res-
keneth her ſelfe & her huſbāde all one perſō / & ſo lꝑ-
ueth / ꝑ ſhe may both be i dede / & apere to be all one
wꝑ her huſbād. ſhe cā lacke no kꝑde of vertue: & ſhe
ꝑ doth nat ſo / ſhall haue no vertue at al. O reuerēt
power of ꝑ deuine worde / whiche in thꝑe wordes
hath cōphēded as moch as mortal mē go about to
exꝑſſe: noꝝ yet cā nat wꝑ longe ſermōs. Wherfoze I
wꝑl make nōe other lawe of mariage: for only this
is ſufficiēt: only this cōteyneth as moch as either
māſ wit can cōceꝑue / oꝝ māns eloquēce can vtter.
Therfoze ꝑ womā ſhal nat beleue my fātaſie / but
ꝑ ſꝑſt father of our kꝑd Adā: oꝝ rather obey Chꝑi-
ſte / cōmaūdpng i ꝑ goſpel of Mattheu / ꝑ they ſhal
be two i one pſō. And thā hath ſhe fulfylled al ꝑ du-
tie of a vertuouſ wyfe. This one ꝑcepte of god
might haue eaſed me of al labour of wꝑtꝑg / if ꝑ it
had ētred ſo deꝑe i to womēſ hartes ꝑ they might
both haue wel ꝑceꝑued it / & beare i mꝑde / & exꝑꝑ-
ted it. But nowe to thētēt that it may ſticke moꝝe
faſt / & grow moꝝe ſurely / it muſt be turned & hād-
led many wayes / & be made i many faſhōs / & ſo be
ſet afoꝝe their eies & taught vnto them / that they
may both take & keꝑe it ꝑ bett. Nat withſtādpꝑg a
wiſe womā ſhall remēbꝑe / ꝑ all ꝑ euer I ſay is but
one ꝑcepte / as it were one mā in diuerſe apparell.

Of. ii. the greatestt poyntes in a ma-
ryed woman. The .iii. Chaptre.

Brynge all other vertues of a ma-
ryed woman. ii. there ought to be moſte
ſpeciall and greateſt: the whiche only if ſhe haue
them may cauſe mariage to be ſure/ſtable/duras-
ble/easie/lyght/swete/and happy: and agayne/
if the one belacked: it ſhalbe vnſure/paynfull/vn-
pleaſant/and intolletable/pea a full of myſerye/
and wretchedneſſe. Theſe two vertues/that I
mean/be chaſtite and great loue toward her huſ-
bande. The fyrſt ſhe muſt brynge with her forth
of her fathers houſe. The ſeconde ſhe muſt take
after ſhe is ones entred in at her huſbandes doze/
and bothe father and mother/kynſfolkes/and all
her frendes leſte/ſhe ſhall reken to fynde all theſe
in onely her huſbande. And in both theſe vertues
ſhe ſhall repreſente the ymage of holy churche:
Whiche is bothe moſte chaſte and moſte faythful
ly doth kepe trouthe and promyſe vnto her ſpouſe
Chriſte: Whiche beyng ſolicited/and loboured
with in of ſo many widders/that is to ſay/chriſten
folkes/that haue becommyn heretickes/and be-
ſyged without of pagans and Jewes: yet neuer
hath bene wonne nor corrupted: and hath euer
rekened all her good and treaſure to reſte in her
onely ſpouſe Chriſte. A maryed woman ought to
be of greater chaſtite than an vnmaryed. For if
that thou than pollute and defile thy chaſtite/as
god forbide thou ſhuldeſt/herke I pray the/howe
many

many thou shalt offende and displease at ones/
with one wicked dede: Howe many reuengers thou
shalt prouoke agaynst the. They be so many and
so heuous / that amonge some a man can make no
difference / but I shall gether them without any
ordre / and set them before they: eyes. Iyste thou
offedest .ij. whiche ought to be vnto the both most
in price / and most dere and best / that is to saye / al-
myghty god / by whose meanes ye were coupled
to gether / and by whose deite thou haste made o-
the to kepe the purenes of body. And nexte vnto
god thou offendeste thyn hus bande: vnto whom
only thou hast gyuen thy selfe: in whom thou brea-
kest all loues and charites / if thou ones be defiled.
For thou arte vnto hym as Eue was vnto Adam:
that is to say his daughter / his syster / his compas-
sion / and his wyfe / and as I myght saye an other
hym selfe. Wherfore thou desparate woman that
hast abused thy selfe so / thou fareste in lyke maner
as though thou haddeste strangled / distroyed / or
murdered thy selfe. Thou haste broken the great-
teste bande that can be in the worlde: Thou haste
broken thou false woman the moste holy bande of
temporal lawe: y is to say / thy fayth and thy trouth /
whiche ones gyuen / one ennemye in the feelde
wyl kepe to a nother / though he shulde stande in
daunger of dethe: and thou lyke a false wretche
dost nat kepe it to thyn hus bande: whiche ought
to be more dere vnto the by ryght / than thy selfe.
Thou defilest y most pure churche / whiche holpe
to couple the: thou breakeste worldely company:
Thou

thou breakest the lawes: thou offendest thy coun-
trei: thou beatest thy father with a better scourge:
thou beatest thy sorrowfull mother/ thy sisters/ thy
bretherne/ thy kynnsfolkes/ aliances/ and all thy
frendes: thou gyeuest vnto thy company ones an
example of myschiefe/ and casteth an everlastyng
blotte and shame vpon thy kynne: thou/ lyke a cru-
ell mother/ castest thy chyldren in to suche necessi-
te/ that they can neuer here speke of their mother/
without shame/ nor of theyr father/ without dou-
tyng. What greater offence canne they do: or
what greater wyckednes can they infecte them-
selve withall/ that distroye theyr countrey/ and per-
risshe all lawes and iustice/ and murther their fa-
thers and mothers/ and fynally defile and marre
all thynges/ both spirituall and temporall: What
good saint/ or god/ or what man thynkest thou can
fauour the/ that doste so: All thy countrey folkes/
all ryghtes and lawes/ thy countrey it selfe/ thy
parentes/ all thy kynnsfolke/ and thyn husbände
hym selfe shall damne and punishe the: All mygh-
ty god wyll auenge moste rygorously his maieste
so displeased and offended of the. And knowe thou
this/ womā/ y the chastite & honeste/ whiche thou
hast/ is nat thyne/ but committed/ and betake vns
to thy keepyng by thyn husbände. Wherefore thou
dost the more wronge to geue away that thyng/
whiche is an other bodys/ without the owners
licence. And therfore the married woman of Lacede-
mon/ whan a yonge man desired of her that vns
honest thyng/ answered hym: I wolde graunt the
thyne

thyne as kyng yonge man / if it were myne owne
to gyue that thou askest : but that thyng / whiche
thou woldest haue / while I was vnmarrid was
my fathers / and now is myne hus bandes. She
made hym a mery and a wise answere. But saynt
Paule speketh full wisely for the monition of good
women / where he teacheth the churche of god / say-
eng : A woman hath no power of her owne body /
but her hus bande. Whiche sayeng ought so mo-
che to kepe a womā / excepte she be to vngracious /
2 from all filthy actis / that saynt Augustine dothe
nat alowe perpetual chastite in a married woman /
without her hus bande be content with the same.
Wherefore there is an holy mā / whether it be saynt
Hieronymie or some other I wote nat wel / that dis-
preyeth one Celantia a vertuous woman and a
good wyfe / bicause she auowed perpetuall chastite
without her hus bandes colent. For a womā hath
no power on her owne body / no nat vnto the good-
nes of continence. Howe than let euery man con-
sider what lycence she hath that while vnto the
noughtyness of mysbehaupnge her body / she is
discommended for chastite / her hus bande nat be-
yng of counsell. Howe than / what shal she haue /
that commytteth adultery agaynst her hus bādes
wyl : Herke what wordes this holy man saythe :
But this I haue vnderstande also / whiche trou-
bleth and greueth me nat a litel / that thou haste
taken vpo the that good purpose of chastite / with-
out thyne hus bandes wyl / clene contrarie to the
commaundement of the apostell : whiche in this
case

case commaundeth / nat onely the wyfe to be sub-
iecte to the hus bande / but also the hus bande to the
wyfe. The wyfe saythe he / hath no power on her
owne body but her hus bande: Lyke wyfe the hus
bande hath no power of his owne bodye / but his
wyfe: and thou / as though thou haddest forgottē
the bonde of mariage / noz remembryng thy bar-
geyne and promise / haste made a vowe of chastite
to god / then hus bande unknowyng / but it is teo-
perdie to promyse that / the whiche is in an others
power. And I can nat thinke that gyfte very plea-
sant vnto god / where one gyueth away that / whis
the pertyneth vnto .ii. This saythe this holy
man: Whiche if he take vppe so sharply this ver-
tuous woman for an holy thyng gpyng / whiche
was nat in her power for to gyue / what wordes
suppose ye / wolde he vse / in rebuysng a wicked or
a spychy dede: And that thou mayste vnderstande
more playnly / howe great a vice adulterie is reke-
ned / bothe of god and man / Christe in his gospel /
where he woll algates that men shall kepe theyr
wyues / noz deuorse from them for none occasion:
yet he doth excepte adultery. Therfore a mā must
be cōtēt with his wyfe / though she be a dyokarde /
though she be ireful / though she be shrewde / a was-
ter / a glotten / a bacabonde / a skowlder / a rayler /
onely an adulterat is at a mannes lybertie to fors-
ake. Also the other vices be displeasent in dede /
but yet they may be suffered: but she that breaketh
the promise of wedlocke / is intollerable. Wherfore
Homer the poet / amonge the cursynges and ban-
nynges /

nynges / that he gyueth vnto certayne men / put-
teth this for one of the socest: I pray god sayth he/
they wyues mutte medle with other men. Also
Job prayeth / that if euer he lay in wayte to do his
frendes displeasure / this misfortune myght light
vpon hym / sayeng: I pray god my wyfe may be
an other mannes harlotte: and other men mutte
lye done vpon her. And these poyntes dyd nat
only holy christen women vnderstāde / but also pa-
gannes: of whom there were some / whiche after
they were corrupted / thought them selfe vnwoz-
thy for to lyue / as Lucrecia / wyfe vnto Collatyne:
whose acte is mooste famous / for the marueylous
loue that she had vnto chastite: and many moo/
whiche lest they shulde lose theyr chastite / peris-
hed them selfe. What tyme y cite of Athens was
wonne by Alexander the kyng of Lacedemon / and
xxx. tyrantes were set to gouerne the cite / and they
ruled mooste proude and hautely / and iaped and
mocked the honestie of many women / the wyfe of
Piceratus slewe her owne selfe to escape / that she
shulde nat be at theyr fylthy pleasure. Also the wy-
ues of the Almannes / of whom Caius Marius
had slayne an insynite multitude / despyred hym /
that they might be gyuen vnto the religious may-
des in Rome / called the virgins of Vesta / sayeng /
that they wolde lyue as chastely as they shulde:
Whiche thyng whan they coulde nat optayne of
that harde stomacke of Marius / all in the night
next ensuyng hāged them selfe: Also in y warre /
whiche the people of Rhodes had with y Thessaly

ans / and the Thessallians came in to their cōfite
with an incredible power. Deiphantus the chiffe
capitayne of the Phocians / counsayled the peo-
ple to go agaynst thei ennemyes: but as for chil-
dren / thei wyues / and aged mē / with other / that
were nat able to beare harneis / to shutte them vp
in some secreete place / and to brynge them plente of
wodde & strawe / that if þe ooste were ouer come /
they there myght burne them selfe. Nowe whan
moſte parte of the people consented to the same /
there rose vp an aged man / whiche sayd: It were
well done to wytte the womēnes wyll in that mat-
ter: that if they agreed thereto / than shuld it so be:
if nat / he sayde hit was vnrasonable / to apoynt
them suche a thyng agaynst thei wyll: where
vpon the women were examyned / whiche answ-
ered all to gether / that they were very wel agreed /
with Deiphantus counsaile: and also gaue hym
great thanks / because he had so well provided for
the safegarde of them and of thei countrey: and
vpon this purpose they were conueyed in to a se-
crete place: Nowe be it the Phocians retourned
agayne with the victorie: no: I doubt nat / but it
was through the merite of the good women. And
thus dyd pagans / whiche lyued in the obscurite
and darkenes of ignozance. Wherfore chriſten fol-
kes maye be the more ashamed / whiche be rede-
med with the blood of our lord / washed with bap-
tisme / instructed with doctryne / and illumyned
with lyght.

Howe

Howe she shall behaue her

selfe vnto her hus bande.

The.iii. Chaptre

It were a longe matter and harde
to expresse/and therto woderous/ if I shuld
reherse euery poynt of the wpuess dutye vnto her
hus bande: Our lord comprehendeth it in the gos
spell with one worde. Therfore let vs remembre/
howe we haue sayd before/ that she is as one body
with her hus bande. Wherfore she ought to loue
hym none other wyse than her selfe. I haue sayde
before/ and ofte shall agayne: For this is the great
test vertue of a married woman: this is the thyng
that wedlocke signifieth/ and commaundeth/ that
the wyfe shulde reken to haue her hus bande for
bothe father/ mother/ bretherne/ and sisters/ like
as Adam was vnto Eue/ and as the moste noble
and chaste woman Andromache sayde her hus
bande Hector was vnto her/ in these worde:

Thou arte vnto me bothe father and mother
Myne owne dere hus bade/ & welbeloued brother.

And if it be true that men do saye/ that frenship
maketh one harte of two: Noche more trewely
and effectually ought wedlocke to do y same/ whi
che farre passeth all maner bothe frenshippe and
kynred. Therfore hit is nat sayde that wedlocke
dothe make one man/ or one mynde/ or one bodye
of two/ but clerely one person. Wherfore the wo
des that the man spake of the woman/ sayeng/ for
her sake a man shulde leaue bothe father and mo

E.iii.

cher/

ther / and byde with his wyfe / the same wordes
the woman ought bothe to saye and thynke with
more reason. For all though there be one made of
two / yet the woman is as daughter vnto her hus-
bande / and of nature more weker. Wherfore she
nederthe his ayde and succoure. Wherfore if she be
destitute of her hus bande / defart / and lefte alone /
she may sone take hurte and wronge. Therfore if
she be with her hus bande / where he is / there hath
she bothe her countre / her house / her father / her
mother / her frendes / and all her treasure: of the
whiche thyng Hippocratea / wyfe vnto Mithridas-
tes the kynge of Pontus / gaue good example /
whiche folowed her hus bade in manys aparayle /
whan he was beaten and dꝛyuen out of his lade /
fleyng styll from one place vnto another / not ha-
uyng / where to resoꝛte oꝛ abyde: and where so e-
uer he was / she acompted there to be her ryche /
her realme / and her countrey. Whiche thyng
doubteles was the greatest cofoꝛte and ease of his
sorrowe and aduersite. Flaccilla / wyfe vnto Noui-
us Priscus / and Egnatta Maximilla wyfe vnto
Clitio Gallus / both folowed theyꝝ hus bandes out
of theyꝝ coultre / whan they were banysshed / with
great losse of treasure and possessions: And they
rekened theyꝝ hus bandes farre aboue al those vnto
to them. Wherfore their names were had i great
honour. Also Tauria deserued no lesse commen-
dation / whiche whā her hus bade was outlawed /
hydde hym by betwene the slyng and the roffe of
her chamber / no moo of counsaile but one mayde
and

and her selfe: and so saued his lyfe with her owne
great ieoperdy. Also Sulpitia wyfe vnto Lentu-
lus/whan her mother Tullia watched her dilgēt-
ly lest she shulde folowe her hus bande/that was
banyshe/ she gotte vpon her poure rayment/and
so with two mayde seruauntes/and as many mē/
steale away and came to her hus bande: no: refused
to banyshe her owne selfe for his sake/that her hus
bande myght se in his outlawry her faithfulness
toward hym. And there hath bene very many/
that hadde leauer be in ieoperdy them selfe/ than
they hus bandes shulde. The wyfe of Fernando
Gonzalis therle of Castyle/whan the kyng of the
Legyon of Germany/whiche is a cite in the parte
of Spayne called Astury/ had her hus bande in
prison/ she came vnto her hus bande/ as it were to
visite hym/and there counsayled her hus bande to
change raymēt with her/and steale his way/and
leauē her in the ieoperdy that shulde falle: and so
he dyd. Wherfore the kyng wondryng vpon that
great loue of hers toward her hus bande/ prayed
god to sende hym and his chyldren suche wyues/
and so let her go agayne to her hus bande. There
was also a nother of the same kynrede/whiche
was married vnto a certayne kyng of Englande/
that what tyme her hus bande in warre agaynst
the Sp:yang/ had catched a great wounde in his
arme with a venomed swerde/and so came home
in to his owne countre/no: coude neuer be healed/
excepte that venome & matter were soucked forth:
The kyng seying that who so euer shulde do that
dede/

dede/wrote in icoperdy of their lyfe/wolde suffre no
man to take it vpon hym. Wherfore in the nyght
whan he was a slepe/his wyfe losed the bandes of
the wounde/syft her hus bande nat perceyvinge/
and after warde dissemblyng / and so by lytell and
lytel sucked and spitted out the popson / and prepa
red the wounde curable and redy to the phisition.
Wherfore I am very soyr / y I haue nat the name
of that noble woman / whiche were worthy to be
commended with moost eloquent prayles. Howe
be it / it is nat vnspoken of / for it is redde in the ac
tes of Spayne / whiche Rodericus the bishope of
Tolet dyd write: From whense I shall ones trans
late with honorable mention of her. Lyke wyse
vpon a season men of Tyrthena came a great mes
ny out of their ile vnto Lacedemō / whom y Laces
demonyang suspected to go about some subtilte/
and ther vpon set them in holde / and iugged them
to dye. Wherfore they wyues gate lycence of the
kepers for to go in vnto them / as it were to visete
and comforte them / and there changed rayment
with them / and so they in the womens rayment/
and they faces couered / as the custome of the coun
tre was / escaped away / and lefte they wyues be
hynde them: Whom after wardes with their chil
dren to gether they recouered agayne / and put all
the Lacedemonyang in feare / as Plutarke writ
teth. More ouer Admetus the kynge of Thessaly/
hauynge a dysleafe raynyng vpon hym / whiche
coude neuer be healed / without the dethe of an o
ther body / coude fynde none / that wold gladly dye
for

for his sake / but his wyfe Alcest. Also many there
hath bene / whiche after theyr hus bandes dethe /
wolde in no wyse abyde on lyue. Laodamia / after
she had herde tell that her husbāde Phoebeilaus
was slayne at Troy of Hector / she kylde her selfe.
And Paulina / wyfe of Senec / wolde fayne haue
died with her hus bande / and had her baynes cut /
as he had / but she was letted by Nero and holden
agaynst her wyll / tyll her armyes were bounde /
and her blode stopped : nor she lyued nat many yea-
res after : And whyle she was alpye / was so pale
and so leane with sorowe / that she was a wōder to
euery man to loke vpon : and in all the state of her
body shewede manifest tokens of the kynde loue
that she hadde to her hus bande. The daughter of
Demotion / the chiefe mā of Arcopagites / a yōge
mayde / whā she herde tell of the deth of her spouse
Acosthenes / she slewe her selfe : affyrmyng / that al-
though she was vntowchid / yet bycause she was
maryed vnto hym in mynde / she shulde be adulter-
er / if she maryed vnto any other afterwarde.
Olde wyters of stozies tell / that Halcione wolde
nat abyde on lyue after the dethe of her hus bande
Ceyx : And therefore she lepte downe in to the see.
The fables of poetes / whiche were made to in-
structe our lyuf ges / adde more vnto the tale / that
they were chaunged in to byrdes called Alciones :
and so well beloued of the goddes Thetis / that
whan so euer these byrdes buylde / there is great
caulmenes in the see / and fayre wether in y apert
that chaunceth yerey at certayne tymes. Where

for those dayes he called in laten *halcionii* / that is
as you wolde say / the *halcyon* byrdes dayes : and
that gyste they say / the goddis gaue for the great
loue of that woman towarde her husbāde. *Euadne*
/ whan she kepte the funerall of her husbāde /
she lepte into the fyre and folowed her husbāde.
Cecinna *Petus* had a wyfe called *Arria* / this *Ce-*
cinna / whan he had rylen in batayle with *Scri-*
bontan agaynst *Claudius* the emperor / and was
brought to Rome / *Arria* despyed the sodiours to
let her wayte vpon her husbāde as a seruaunt:
Whiche thyng whan they wolde nat suffre / she
hyred a fylshers boote / & folowed the great shippe.
And within a fewe dayes after the deth of her hus-
bāde / kylled her selfe at Rome : and yett had she a
daughter on lyue married vnto *Thrasea* / the most
noble and wyldest man in his tyme. *Portia* daugh-
ter of *Cato* / wyfe vnto *Marcus Brutus* / whā her
husbāde was slayne / she sought for her owne des-
the : and whan weapōs were taken from her / she
thruste hote coles in her mouthe / and choked her
selfe. *Panthia* / wyfe of kynge *Sullius* kepte her
faith vnto her husbāde / beyng in captiuite / and
spended out all her goodis for his lyfe : And whan
he was slayne in batayle / she dyed voluntarily af-
ter hym. The daughter of *Julius Cesar* / whiche
was maryed vnto *Pompey* the great / whan one
brought vpon a tyme home out of the feelde a cote
of her husbādes be blooded / she suspectyng that her
husbāde had be wounded / fell to the grounde in
swonynge / and almoste deed : with the whiche as
fyrghthe

flyghte of her mynde / she fell to labour of chylde a
fore her tyme / and so dyed. Also Cornelia / the laste
wyfe of the same Pompei / sayde : Hit was shame
for a woman / that coude nat dye with only sorowe
whan her hus bande was slayne. Arthemisia / the
quene of Lyde / dyd drynke the assys of her hus
bade after his derth / bicause for very loue she wold
haue her owne body to be her hus bandes graue.
These great thynges haue I reherfed / that wos
men that be now a dayes may be ashamed / whi
che wyl nat endruour them selfe to perfourme o
ther more easye thynges . Wherfore theyr crueltie
and wickednes is more intollerable / that can fynde
in theyr hartes to se theyr hus bandes lye in trou
ble / damage / and worldly shame / and al the sorowe
that canne be for a small money / whan they haue
enoughe in stoor to rydde them out of dangere.
O harte more harder than any beast / that canste
suffre thy blode / thy body / and thync owne selfe on
thy hus bandes parte / to be so vexed. Doubtes the
lawes that suffre that iniquite / haue more regard
of money than feith or consciēce. But this maner
hath bene leste vs of the pagans / with many o
ther / whiche abyde more surly in vs / than y lawe
of Christe doth allowe : whiche commaundeth vs
to lay forth both clothyng / metall / and what treas
ure so euer we haue in stoor / nat only the wyfe for
her hus bande / but also one christen man for ano
ther / be he neuer so vnknown. Wherfore lette the
woman vnderstande / that if she wyl nat spede all
her substance to saue her hus bande from neuer so

lytell harmes / she is nat worthy to beare þ name /
neither of a good / nor christen woman / nor ones to
be called a wyfe: Neither I wold þ she shulde loue
her husbāde / as one loueth his frende / or his bros
ther / that is to say / I will that she shall gyue hym
great worshyp reuerēce / great obediēce / & seruyce
also: whiche thyng nat only the xāple of the olde
worlde teacheth vs / but also all lawes / both spiri
tual & tēporal / and Nature her selfe cryeth and cō
maūdeth / that þ woman shalbe subiecte & obedy
ent to the man. And in all kynde of beastis the fe
mals obey þ males / & wayten vpon them / & fawne
vpon them / and suffre them selfe to be corrected of
them: Whiche thyng Nature sheweth must be /
and is conuenient to be done. Whiche as Aristotell
in his boke of beastis sheweth / hath gyuen lesse
strength and power vnto the females of all kynd
des of beastis / than to the males / and more soft
fleshe / and tender heare. More ouer / these par
tes / whiche nature hath gyuen for weapons of de
fence vnto beastis / as tethe / hornes / spores / and
suche other / the most parte of females lacke / whis
che they males haue / as hartes and bores. And
if any females haue any of these / yet be they more
stronger in the males / as hornes of bullis be more
stronger than of kyne. In all the whiche thynges
Nature sheweth / that þ males dutie is to succour
and defende / and the females to folowe and to wayte
vpon the male / and to crape vnder his ayde / and
obeye hym / that she may lyue the better. But let
vs leaue þ examples of beastis / whiche make vs
a shamed

a shamed of our selfe without we passe them i bers
 tue / and lette vs ascende by vnto mannes reason.
 Nowe than / what woman wyll be so presumptus
 ous and so haute / to disobey her hus bandes byds
 dyng / if she consyder that he is vnto her in steede
 of father and mother and all her kynne / and that
 she oweth vnto hym / all the loue and charite that
 were due to them all: A ragious and a folishe wo
 man doth nat consyder this / the whiche is disobe
 dyent vnto her hus bande. Excepte parauenture
 she wolde say / she oweth none obedience / neither to
 father nor to mother / nor to none of her kynne. For
 if she obey them / she must nedes obey her hus bād;
 in whom by al rightes / by all customes / by al sta
 tutes and lawes / by all preceptes and commaun
 dementes / both naturall / worldely / and heuenly /
 she oughte to acompte al thyng to be. The womā
 is nat rekened the more worshipful amonge men /
 that presumeth to haue mastre aboue her hus
 bande: but the more folishe / and the more wor thy
 to be mocked: Yea and mozeouer than that cursed
 and vnhappy: the whiche tourneth backwarde
 the lawes of nature / lyke as though a souldiour
 wolde rule his capitayne / or the moone wold stāde
 aboue the sonne / or the arme aboue the heed. For
 in wedlocke the man resemblyth the reason / and
 the woman the body: Nowe reason ought to rule
 and the body to obey / if a man wyl lyue. Also saint
 Paule sayth: The heed of the woman is the mā.
 Here nowe I entre in to the diuine commaundes
 mētes / whiche in stomackes of reasonable people /

ought of reason to beare more rule and valewe /
than lawes / more than all mannes reasons / and
more than the voyce of nature her selfe. God the
maker of this holle worlde / in the begynnyng
whan the worlde was yet but rude and newe / gy-
uyng lawes vnto mākynde / he gaue this charge
vnto the woman. Thou shalt be vnder thyn huse
bandes rule / and he shall haue dominion ouer the.
The Apostle Paule / teacher of the Chyisten myses
dome / that is for to say / of the heuenly wysedome /
wolde nat haue the woman to rule the man / but
commaundeth her in many places to be subiecte.
Peter also / the prince of the apostles / commaun-
deth in this wyse: Lette all women be subiecte
to theyr hus bandes / as holy women / trustyng in
our lord. Sara was obediēt vnto Abraham / and
called hym her lord. Saynt Hieronymye writeth
vnto Celantia in this wyse: Let the auctorite and
rule be reserued vnto thyn hus bande: and be thou
an example to all thyne house / what souerayntie
they owen vnto hym: Do thou proue hym to be
lorde by thyn obediēce / and make hym great with
thyne humilite: for the more honour thou gvest
vnto hym / the more honourable thou shalt be thy
selfe. For as the Apostle saythe / the heed of a wo-
mā is the mā. Nowe the holle body can no where
haue more honour / than of y^e heed / this saith saint
Hieronymye. But foliſſhe women do nat se / howe
fore they dishoneste them selfe / that take the soue-
raynte of theyr hus bandes: of whom all theyr
honour must come: And so in schpyng for honour /
they

they lose it: for if the husbāde lacke honour / the
wyfe muste nedes go without it: Neither kynred /
ryches / nor welthe can a bayle her. for who wyl
gyue any honour to that man / whom he seeth ma
stered by a woman. And agayne / if thy husbāde be
honorable / be thou neuer so lowe of byrthe / neuer
so poure / neuer so vncomly of face / yet canst thou
nat lacke honour: for neither beautie / kynred / nor
ryches made Drestilla honorable / after she was
ones married to vngacious Catiline: nor pouerte
letted nat Salonia to be honored of y Romayns /
whiche was wyfe vnto the wyse Cato. But nowe
that thou mayst better obey thy husbāde / and
do all thynges after his wynde / fyrste thou muste
lerne all his maners / and consyder well his dispo
sitiōs and state: for there be many kyndes of hus
bandes / and all ought to be loued / honored / and
worshipped / & obeyed / but al must nat be etreated
vnder one maner: for husbādes muste be han
dled / as Terence speketh / after thopinion of Pla
to / sayeng: Mans lyfe is as it were a game at the
tables: for if that chance of the dyce / that is nat
for them / hit must be amended by crafty playeng:
lyke wise in husbādes / if thou haue one after thy
appetite / thou mayste be glad / and he is to be ho
nored / & obeyed: but if he be yll / either fynde some
craft to make hym good / or at y leaste wyse better
to deale w. Nowe thy husbāde shall be either for
tunate or infortunate: Fortune I calle them that
haue goodnes either of mynde or of body / or exte
riall: Infortunate I call those / that lacke any of
these

these thre: they that be fortunate/ do easely contēt
theyr wyues myndes: and those that be infortun-
nate muste haue delyberation taken about them:
howe be it / I wolde they shulde rather sette theyr
loue on the hus bande hym selfe/ than on his fortu-
nes/ or els they shal loue both weakely & moze vn-
stedfastly: and if fortune ones flee away/ as she is
waueyng and incōstant/ she carteth away the loue
to gether with her. For let them nat loue goodly
men for theyr beautie/ nor riche men for theyr mo-
ney/ nor men of great auctorite for theyr honoure:
for if they do so/ than shall they hate the sekely/ the
poure/ and those that beare no rule. If thou haue
a lerned hus bande/ lerne good holy lēssōs of hym:
if he be vertuous/ do after hym: but if he be infor-
tunate/ cal vnto remēbraunce the sayeng of Pompe-
peius the great/ a verye noble and a wyse man/
whiche whan he was ouer comen of Julius Ces-
sar/ and came vnto y^e Ile of Lesbos to receyue his
wyfe/ and flee away with her/ she seynge her hus-
bande beaten and ouercomen/ fell vnto y^e grounde
halffe deed for sorowe/ to se her hus bande haue su-
che a fall: Whom Pompeius lyftryng bp in his ar-
mes from the grounde/ and reuiued agayne/ spake
vnto her in this maner: My dere wyfe Cornelia/
moste swete vnto me of all thynges / I wonder of
the so noble a woman to be ouer comen in suche
maner at the fyrste stroke of fortune: nowe thou
hast an occasion to optayne immortall honore: for
as for eloquence/ or lernyng in the lawe / or feattes
of warre are no matters for women to wyne wor-
ship by/

ship by / her vertue shall onely appere if her hus-
bande be caste in aduersite / whom if she loue and
worship / noz lothe his mysery / but entreate / as is
becommyng to do her hus bande / the worlde shall
talke good of her perpetually. Wherfore it shall be
greater honore to the to loue Pompeius thus o-
uer thzowen / than whan he was the prince of all
the Romyaynes / and gouernour of the Senate /
and lorde of kynges. For as for these thinges eue-
ry woman / be she neuer so vngracious / can loue
well inough / but to fauore and loue hym that is in
aduersite / ther is the pozt of a good womā. Ther-
fore that I am thus ouercommen thou oughtest
to loue / as an occasiō to shewe thy goodnes. Whers-
fore if thou wepe and wayle for any thyng as lōge
as I lyue / thou shewest thy selfe to loue that / whi-
che thou lackest and haste lost : and nat to mourne
for me that am a lyue. These and suche other wo-
des he spake vnto his wyfe at that tyme : Whiche
sayeng euery good woman shall ponder & consydre
in her mynde : noz bere her selfe / if she chaunce be
pon an infortunate hus bande : neither hate noz dis-
spyse hym therfore : but rather cōtrary / she ought /
if he be poure / to comfort hym / and aduertise hym
to cal vnto remembraunce / that vertue is y chiefe
ryches : and helpe hym with suche honeste craftes
as she knoweth shal please hym : and suche as her
acquaintance and frendes shall alowe : and as is
becōmyng for a vertuous & an honest womā. But
beware thou fall nat in to suche a wicked mynde /
to wyl hym for lucre of money to occuppe any vni-
a honest

honest craftes / or to do any unhappy dedes / that
thou mayst lyue more delycately or more welthes
ly / or go more gayly & gorgeously arayde / or dwelle
in more goodly housyng : and at fewe wordes / com
pell nat hym to vse any fylthy occupation or dyoge
ry for thy welfare / nor to sweete & to toyle / y^e y^e maist
lye at ease : For hit were better for y^e to eate browne
bread & drynke claye & myrry water / than cause thy
hus bande to fall vnto any slobery worke / or styng
kyng occupation / & excedyng labour / for to escape
thy scoldyng & chydnyng at home. For y^e hus bande
is his owne ruler / and his wyues lord / and nat
her subiecte / neither the wyfe ought to craue any
more of her hus bande / than she seeth she may op
tayne with his hart and good wyll : wher in / ma
ny womē do a mysse / whiche with theyr vngoodly
cryeng and vnrasonable callynge / crauyng / and
dullyng vpon them / dyueth them to seke vylefull
meanes of lyuyng / and to do vngratious dedes /
to beare out with all their glotonye & vayne pryde :
And some be so out of all good reason / and contras
rye to all good vertues of theyr hus bandes / that
they spende out at large their substance & lyuyng.
Whiche vyce is the fouler / by cause that woman
kynde pretendeth more vertue and deuotion natu
rally than the mankynde dothe : if that she shulde
forgette her selfe / and caste away all holynes for
the loue of money / and suche wyues be sore rebus
hed in holy scripture / vnder the persons of the wy
ues of Job and Thoby : Whiche casted folyshly in
theyr hus bandes tethe / that theyr vertues & holy
lyuyng

lyuyng was the cause of theyr aduersyte: wherein
they shewed great wickednes, and nat onely folye:
whiche dyd nat beleue that the ryches of vertue
was farre greater / or that hit stode in our lordes
power to make molte ryche and welthy with in a
moment / who so euer pleased hym. What nedeth
a man any other tyrantes to his matterdome / thā
wpyes of suche disposytion / whiche pursue theyr
hus bandes for theyr good deuotion / beyng them
selfe without all deuotion / none other wyse / than
Héro pursued the apostles / or Domitian / Maris
mine / Detius / or Diocleciā dyd pursue other chris
ste folkes in their tyme: And I suppose that this
wyfe of Job was lefte hym to make his aduersy
te more paynefull / and to oppresse hym the sore
with her mischeuous tonge. O cursed and wicked
woman / that rebukest thy hus bāde for his good
nes / whiche thyng the deuyll hym selfe durste ne
uer do / for he destroyed al the goodes of Job / slewe
his seruautes / ryd vpp his chyldren out of the
worlde / and fylled hym full of galles and scabbis:
yet dyd he neuer rebuke hym / for cōtinuyng still
in his good mynde: but his wyfe rebuked hym
therfore / that a mā might se howe moche she was
more bolde than the deuyll. But let the wyfe trou
ble neuer so moche / the hus bande ought to be as
glad therof / as were the apostles / that they were
rekened worthy to be put to rebuke for the name
of our lorde Jesu: but thou good daughter / that
wylt do well / shalt nat withdrawe thyne hus bāde
from goodnes / but rather exhorde hym vnto ver

tue / thoughe thou shuldest be sure to lees all thy
goodes. Therfore / that thou mayst obteyne the
thyng / whiche saynt Paule speketh of / sayeng:
If the hus bande be an infidell / he shall be sanctifis
ed by his wyues faythe / remembre also the word
des of our lord / that there is no body that refus
seth any thyng in this worlde for Christis sake /
but he shall haue moche more for it: bothe in this
worlde and in an other. fyrst these ryches be sure
and certayn / whiche are kepte safte from all chaũ
ses / neither wasted withi / as mettalles be by rust
and clothys by moutes / nor without as stolpn by
theues. And also the prophet in the psalme sayth:
that he hath lerned by longe vse and by good expes
rience / that neuer good man was yet destytute /
nor any of his children lacked foode. And we haue
as it were an obligation of our lord in the gospel /
that we shall trust well on his benygnyte. And un
derstande that our father in heuen wyl fynde vs
all thyng / that we shall nede / if we seke for his kyng
dome / and the iustice there of. Wherfore if thyne
hus bande be foule / yet loue his harte and mynde /
where vnto thou arte married in dede. And if thyn
hus bande be sycke / than must thou playe the true
wyfe / comforte hym / nurysh the hym / and make as
moche of hym / as though he were neuer so holle
and so stronge / and so shall he be the lesse payned /
if he sethe / as it were / take payne with hym: and
in a maner translate and chiffe parte of his syckes
nes vnto thy selfe. For he is no good wyfe / that is
merry whan her hus bande is sorre: or holle and
lustye /

Iustye/whā he is sycke and heuye: byde thou styll
by his beddis syde / and lighten his dolour some
tyme with comfortable wordes / sometyme with
gentyll fomentations. Touche thou his woundes
thy selfe / touche thou his sore and paynful bo-
dy with thynne owne handes. Do thou both couer
and vncouer hym thyn owne selfe: take and beare
away the chamber vessel with his water thy selfe.
For aboꝛe nat these seruices: noꝛ put them nat
vnto thy seruautes / whiche wyl go moꝛe slowly
about them / bycause they loue hym nat so moche.
And whan the pacient perceyueth hym selfe nat
loued / his sickenes increaseth. Howe than shulde
a man calle those wyues good and vertuous wo-
men / that be so careles in theyꝝ husbandes sycke-
nes / that they can be well inough content with su-
che sleight seruices as her seruātes do about him.
And some there be / that wyl nothyng let theyꝝ ac-
customed stations / and feastynges / and visettyng
theyꝝ gossypes / noꝛ breake any of theyꝝ haunted
pleasures / though theyꝝ husbandes lye shutte vp
sicke at home / but that is no wedlocke / but rather
a poynt of concubynes / oꝛ cōmen harlottes: whi-
che lye with men for theyꝝ wages. Wherfore shuld
I be a shamed to name that / whiche the vngratis-
ous women shame nat to do. For if thou thynke it
maketh no forse / noꝛ order thy selfe other wyse in
thynne housbandes sickenes / thā if it were but thy
nighboure / thou arte a foole to loke after / that I
shulde name the for a wyfe / whan thou bleste no
wyues gyle. For woldest thou I shulde name the

for a wyfe / whan thou bleste no wyues maners :
For shulde I call hym a weauer that neuer lerned
to weaue / nor to drame the wolfe / nor caste the
shuttyll / nor strycke the webbe with the flaye :

Though that vertue by hit selfe can nat fayle to
come to lyght / and shyneth well inough in y darke
by the bryghtnes of hit selfe / not withstandynge /
as moche as lyeth in me / I wyll nat suffer / but
that that I haue sene my scife / & many mo knowe
as well as I / I wyll declare / that both they that
nowe be / and they that shall come here after / may
knowe it. Clare the wyfe of Barnarde Waldaure /
a fayre and a goodly mayde / whan she was fyrste
maried at Byuges / and brought to bed vnto her
hul bande / whiche was .xlvi. yere of age / y fyrste
nyght sawe his legges rolled and wrapped with
cloutes / and founde that she hadde chaunfed on a
soze and a sekely hul bande : yet for all that / she lo-
thed hym neuer the more / nor begane nat to hate
him / whom yet she had no space to loue. Nat lōge
after that / the forsayde Waldaure fell in to a great
sickenes / in so moche / that al phisitions dyspayred
his lyfe : than she and her mother gaue suche dilis-
gence vnto the seke man / that of syr wekes conty-
nually to gether / neither of them ones put of their
clothes / excepte it were to chaūge theyr smockes :
nor rested in the nyght paste one houre / or .iiij. at
the most / and that but in theyr clothes. The roote
of the disease was that we call the frenche pockes /
a wonderous soze / and contagious sickenes / phis-
itions counsayled her / nat to touche hym so / nor
come

come so nere hym : & the same her frēdes couſailed
her. And her cōpanyōs & goſſypis ſayd : it was
ſynfully done / to bere the mā in the worlde / or kepe
him lōger on lyue with his ſickenes / & bad her pro
uide ſome good thyng for the ſoule / as for the body
care no more / but howe it myght be buryed : with
whiche ſayeng ſhe was neuer a whytte abashed /
but very diligently procured bothe ſuche as was
for the welthe of his ſoule / and prepared hoſome
meates for his body : and gaue great intendaūce
about hym / ofte chaūgyng his ſhetes / & his clou
tes / bycauſe he had an excedynge lax / and mat
ter / and fylthe ranne out of dyuerſe partes of his
body : where with ſhe was ſo beſyed / that y moſte
parte of the day ſhe neuer reſted / but rāne vp and
downe all the daye longe. So at the laſte by the
good meanes of his wyfe / Waldaure eſcaped the
great ieoperdye / that both the phiſitions / and all
other men ſwered / his wyfe hadde plucked hym
from deſth by ſtronge hande. And ſome teſted more
merily than becommeth chriſten folkes / and ſaid /
that god had purpoſed to haue ſlayne Waldaure /
but his wyfe wolde nat let hym go out of her han
des. After that / by the reaſon of an hooſe humour
rennyng from his heed / the cryſtle within his
noſe beganne for to canker : wherfore the phiſiti
ons had gyuen hym a pouder / whiche muſte be
blowē in with a penne or a rede in to his noſe / whi
che ſeruice whan euery man abhorred / bycauſe of
the tedious ſauour / his wyfe reſuſed nat to do hit.
Alſo within a while his chekes & his chyne brake
out

out of scabbes / wheales / and of skales / that no
barbour / neither well coude / no: gladly wolde shas
ue hym : than his wyfe with a payre of scyflours /
founde the meanes to clippe his berde woderous
properly. Streight after he fell in to an other lōge
disease / whiche lasted nere .viij. yere : Where she
neuer beyng wery / with continuall diligence and
labour about hym / prepared his meate / and eue
ry day dyd salue and bynde his soze and stynkyng
legges and rounnyng of matter so hansomly / that
thou woldest say / if thou haddest sene her / that she
had hadled muske / and nat suche stynkynge gearre :
And dyd all this her owne selfe with all other busy
nes / that was for to do about hym : and yet hadde
she in her house .iiij. maydes & a daughter of her
owne of good age. Moreouer whā þe payre of hym &
brythe was suche / that no man myght abyde nere
by .x. pases : she wolde swere that she thought hit
marueylous swete : And ones she was very agrie
with me / bycause I sayd it stanke / for she sayd / it
semed vnto her / like the sauoure of rype and swete
frute. Moreouer / whan ther was required great
roste daylye in the house / to helpe and nourish the
man opressed with so many sickenelles / no: hadde
neyther rentes no: other profitis commynge in /
she spoyled her selfe of all her rynges / chaynis / bro
ches / and clothes lest he shulde lacke ought durynge
his sickenelle: she was content as for her selfe with
any fare / so that her husbände myght haue that
shulde do his paynfull body good / so he by the mea
nes of his wyfe / with that dolefull body / more like
vnto

unto a graue / thā a body / contynued .x. yere from
the begynnynge of his sickenes / in the whiche space
she had two chylde by hym / and .vi. before. For
she was married .xx. yere in the holle : and yet was
she neuer infected / nor ones touched with the con-
tagious skabbe / neyther she / nor yet none of her
chylde / but had all theyr bodies bothe holle and
clene. Wher by a man may clerely perceyue / howe
moche theyr holynes and vertue is worthe / that
loue theyr hus bandes with al theyr hartes as du-
tie is / whiche doubtles god wyll neuer leaue vnre-
warded. So at the last this foresaid man died sicke
and olde / and passed out of his contynuall payne.
For whose departynge this same Clara his wyfe
made suche sorowe / that all that euer knewe her /
saye / theyr neuer sawe woman make suche sorowe
for her hus bande / that were bothe yonge / holle /
fayre / lusty / and ryche : and whan dyuerse came to
her / nat for to cōforte her / but rather to fiewe her /
that they were glad for her sake / that he was gon
she abhorred / and in a maner cursed them for theyr
labour / wishynge many tymes that she myght
haue hym agayne if it were possyble / howe so euer
he were / and whan she was of lusty age / after his
deth / yet she wold neuer mary / sayeng : she shulde
neuer mete with any that she coulde lyke so well /
I wyll nat reherse here her great chastite & hol-
nes of lyuyng. For I speke but of y^e loue of a good
wyfe : whiche neuer lyghtly goth a lone / but euer
coupled / cōpianed / & with all other vertues. Who
seeth nat nowe that she dyd nat marie Waldaures

b

body /

body / but his harte / or els rekened his bodye her
owne body : Besyde that / she kepeth still all com-
maundementes of her hus bande / as reuerently
as he were yet a lyue / and doth many thynges as
she had herde hym speake in his lyfe / sayeng / this
myne hus bande wolde haue commanded and byd-
den do. **O Eurppides** / if thou haddest had suche
a wyfe / thou woldest haue pseyled all women as
faste as thou haste disseyled them. **O if kynge**
Agamenion had hadde suche a quene / she wolde
haue caried many yeres for his retournyng from
the lige of Troy. These examples ought nat to be
kept vnshewed / to remembre wyues of their dew-
tye / seyng that lesse matters be putte in memo-
ry & wrytyng. But these be but of folkes of lowe de-
gre / wyl some gentle women saye. **Firste** to make
answere therto : **Clara Waldaure** was nat of the
loweste degre / and besyde that yonge / and tender /
and fayre / and had many seruauntes / vnto whom
she myght haue deputed all her buisnes / if it had
pleased her . And ther be many noble women that
do the same / whom I canne nat reherse all / bothe
nowe a lyue and that hath bene in tymes paste.
But this worlde of ours kepeth in vse only the vi-
ces of the olde worldes afoze. **Arte** thou more nos-
ble than the wyfe of **Themistocles** / whiche was
prince of **Athenes** / and also of all Grece : and yet
she serued her hus bande her selfe alway in his sic-
kenes : **Arte** thou more noble than **Stratonica** /
wyfe vnto kynge **Deiotarus** / whiche whan her
hus bande was sicke / and an aged man / was both
his

his cooke/his phisition/and his surgian: O arte
thou moze noble than that quene of Englande/
whiche sucked her hus bandes wounde: All the
noble women of Rome/bled noz wold neuer suffre
any other to touche theyr hus bandes whan they
were sicke/ but them selfe: Whose examples there
is none nowe a dayes to good to take hede of. For
and were methou woman/that thinkest the better
than the Romayns / of whose bloode who so euer
was discended / was had in honoure throughe all
the worlde: howe be it the very nobylite is nat to
be counted by blode and riches/ the whiche rather
standeth in noble actis and vertue: and thou with
all thy gentrye shall lye vnknownen: Whan all the
worlde perpetually shall talke of them. Therefore
best nat thou thy noble byrthe/whom either none
oz els very fewe shall knowe/ either in thy lyfe oz af
ter thy dethe. But parauenture thou woldest say/
I brought goodes & money inoughe to make me
noble with. O thou fylthy and beastly woman/
that weneste thy selfe to be a wyfe / bycause thou
haste a man lyenge by thy syde / wenest thou that
wedlocke standeth in that: Thou breakest the las
weg of god and of Nature. For if thou woldest tou
che thynne owne body / beyng diseased / and loke v
pon thy sores and handle them / thou oughtest nat
to refuse to do the same vnto thyn husbade / seying
that ye be both as one person. Therefore where is
that same inseperate mate / whiche thou pretend
dest / if thou sterte from hym / whan thou shuldest
abyde most nere. Wherfore vnderstade / that thou

Dost nat thy duety / neither to thy brother borne of
one woman with the / nor thy father / that begote
the / neither thy mother / that bare the. Wherfore
if thou be ashamed of that / thou mayst lyke wyle
be ashamed of that thou dost vnto thyn husbāde:
Whom thou oughtest to regarde more than them
all. And many leaue thei mothers lyenge sicke/
nor loue any bodie but them selves / whiche were
worthy to be loued of no body els / and no more be
they in dede. Howe often haue we sene bestis with
out reason / ruled only by nature / one cherishe an o
ther / and the femall lycke the sores of the male / as
hyene / and dogges / lyons / beares / and all other
bothe wylde and tame: And thou that arte a wo
man / haupng reason beside thy nature / whiche is
more excellent thā all theirs / can nat fynde in thyn
harte eyther to touche or to se thyn husbandes so
res / whan thou haste stomacke inough to handle
the byles and scabbes of thy concubyne: Where
with many hath bene taken / that a man may wel
knowe that nat nature but their owne yngratious
nes so dothe moue them. Howe to shewe forder of
my matter / if thy husbāde were yll / yet ough
test thou to suffre hym / nor stryue with hym / by
shrewdnes / lest thou neuer haue ende of sorowe
and myschiefe: but whan he is more pacified / thā
gyue hym warnyng by curtele and gentyll meas
ures to amende his lyuyng. And if he wyl do after
thy sayeng / than shalce thou profite bothe hym
and thy selfe: but if he begynne to waxe angrye /
stryue nat with hym / thou hast done thy duety:
Therefore

Therefore let hym alone and suffre hym / and thou
shalte haue nat onely great commendation afore
men / but also great merite afore god. And if he by
vntchristy meanes of hym selfe moued and hasty-
nes strycke or beate the / thynke it is the correction
of god / and that it chaunceth the as a punysshment
for thy synnes. And thou shalte be happy / if thou
mayst so with a lyttell payne in this lyfe / bye out
the great paynes of an other worlde. Howe be hit
there be but very fewe good & wise wyues / whom
theyr hus bandes wyll beate / be they neuer so vns-
happy me. Also some hus bades there be folishe &
wytles / whom a good wyfe wyll handle wysely is
nough / and neither prouoke them to anger / nor
take from them the honour belongyng to the mā :
but bryng hym in good hope / that al thing shal be
done after his wyll. And for his profette shall rule
hym well nough by wisdom / as it were a wyld
beste tamed : and in all poyntes shall handle hym
in lyke maner as many mothers do their chylde
in lyke case / whiche haue most cōpassion of them /
that be in most misery : of whiche compassion com-
meth loue and fauour. Wherfore they loue and che-
ryshe more them that be feble / maymed / folishe /
yll fauored / and sekely / than them that be stronge /
holle / wyse / sayre / and lustye. I wyll nat reherse
all other infortunes / I wyll gyue a generall pres-
cept of all at ones. If thou be ones maried vnto
hym : and god / the churche / thy father and mo-
ther / haue gyuen hym to be thy hus bade and thy
lorde / thou must suffer hym / seying thou canst nat
b.iii. change

chaunge hym / and loue hym / worship and honore
hym : if thou wylte nat for his owne sake / at the
least wyse for theyr sakes / that haue gyuen hym
vnto the : and for the promise that thou hast made
hym / as many other do loue them that be worthy
no loue / only for theyr frendes sakes / whiche hath
commytted them vnto theyr truste. And many do
bicause of their promise / thynges whiche els they
wolde nat. Therfore gyue thy diligence bothe to
seme to do / and to do in dede / y^e whiche thou muste
nedes do / be thou neuer so loth : & so shall all those
thynges be lyght and pleasant vnto the : whiche
if thou be lothe to do / hit shall be greuous & payn-
full. Nowe I perceyue that some put doubtes /
howe farre they ought to obey theyr hus bandes :
betwylke in all thynges y^e be either honest / or without
vice / there is no doubt but a woman ought to ob-
bey her hus bandes commandement / as a deuine
lawe. For the hus bande beareth the roume of god
here in erthe vnto his wyfe / and presenteth his per-
son. Therfore if there be any thyng / that the wyfe
wolde gyue vnto god / she neyther ought nor maye
do hit without her hus bandes lycence. For what
maye a woman reken to be more her owne / than
her body and mynde : And yet sayth saynt Paule /
that the woman hath no power of her owne body /
neither she can nat a bowe chastite vnto god / her
hus bande either nat wyllynge / or nat knowynge.
Wherfore if thyn hus bande wolde haue the other
wyse occupied / thou mayst nat only nat go forth to
daunce or se playes / or go to feastis / and passe tyme
with

with goſſypes / whiche be poyntes of common
harlottes: but thou mayſte nat as moche as go
pray oꝝ walke about to churches / without his lea-
ue: oꝝ elles be thou ſure / that neyther thy prayer
is pleaſaunt vnto god / noꝝ thou ſhalte nat fynde
god in the churche. God wold that thou pray and
go to the churche / but that is / whā thou haſt done
thyne huſbandes buſynes at home / and he hath
none other labour to ſette the about. And theſe be
the poyntes of wedlocke / whiche god lyketh beſte
in a married woman. For in his goſpel / he byddeth
a man be at one with his frende / oꝝ he come nere
his aulter: howe moche moze than / wold he haue
the to be at one with thyne huſ bāde / whiche farre
paſſeth any frende: Wherto goſte thou to maſſe oꝝ
churches / whan thyne huſ bande commaundeth
other wyſe / eyther by wordes expreſſedly / oꝝ by
countinaunce pꝛeueply: Weneſt thou to fynde god
in the churche / whan thou leaueſt thyne huſ bāde
at home / either ſicke oꝝ hungry: Thou mayſt fynde
all halowes about his bedde / bothe aulter / god /
peace / concoꝝde / and charite / and ſpecially where
the man and wyfe be coupled with theſe thynges.
Thou ſhalt ſone make god thy frēde / if thou make
thyne huſ bande thy frende afore. God nedeth nat
moche of our ſeruiſe. But vertuous lyuyng / and
high honour / them he reſerueth vnto hymſelfe / oꝝ
ther thynges to be kepte in the worlde / as loue and
concoꝝde. And that is the cauſe why he reherſet
ſo ofte charite in his goſpell / and ſayth / he gyueth
his kyngdome vnto thoſe / that haue bleſed charite
vnto

unto folkes in this worlde: and casteth out from
the inheritaunce of heuen / that hath be enuious
and malitious agaynst they? euen chrysten. For
thou shalte easily make god thy frende / if thou re-
concile thyne euen Chrysten vnto the before. Neye
ther there is any way more redye vnto goddes fa-
uour / than fynde to optayne fauour of thyne euen
Chrysten. Therfore let a woman thynke that she
dothe a great sacrefyce / whan she serueth her hus-
bande: and thynke that she visitteth churches de-
uoutly / if she be diligent about her husbādes bed.
But there be some women / that if they? husbāde
were neuer so sicke / yet wolde they neuer let they?
walkyng of they? stations to churches about / and
that more for they? pleasure / than deuotion to god
warde. But where to shulde we talke of them?
Saynt Paule writyng vnto Tymothe speaketh
of womannes ducte in this wise: Let the woman
lerne with all obedyence / keepyng sylence. For I
wyl nat haue the woman to be a teacher / nor to
rule her husbāde / but kepe sylence. Also writyng
vnto the Corinthies / he saythe: Lette your wo-
men nat speake in the churche / but if they lyke
lerne ought / that they be in doubt of / aske they?
husbādes at home. Whiche lawe in myne opinio-
on meaneth none other thyng / but that the wo-
man ought to lerne of her husbāde / and in suche
thynges as she standeth in dout of / to folowe his
mynde / and beleue as he doth: and if the husbāde
do wronge / hym selfe shall beare all the blame / the
wyfe shalbe out of faute: excepte it be so manifest /
that

that she may perceyue the faute her selfe playnly
inough / or els be taught other wise of suche as the
husbande hym selfe myght well inough lerne.
For those thynges that be agaynst the lawes of
god / she ought nat to do / though her husbande com-
maunde her neuer so moche. For she must a know-
lege one for better than her husbande / and haue
in more price / that is Christe. The man is heed of
the woman / but Christe is heed of the man. Ma-
ny holy women of our faith haue bene sore punys-
shed of theyr husbandes / for folowynge Christis
preceptis agaynst theyr wyll. And yet the apostle
Paul comaunderth the wyfe nat to departe from
her husbande without his leaue / be he neuer so un-
gracious. So great be the bondis of wedlocke /
that the Christen myght nat departe from the he-
then without leaue. What than ought we to sup-
pose / where bothe be Christened / and bothe good.
Aristotel sayth : A good woman ought to take the
maners of her husbande / as a lawe and rule of
her lyuynge / gyuen her by god by the couplynge
of matrimonye. And hit becometh her to accorde
with her husbande and serue hym / nat onely in
prosperite / but also in aduersyte. If he lacke good-
es / or be sicke of his body / or out of his mynde / let
her suffre and obey hym / excepte it be some vnclē-
ly thyng / or vncommelye. Nor let her nat beare
longe in mynde / if her husbande offende her / by
reason of distresse of his mynde : but lay the cause
in his disease and ignorance. For the more patient-
ly she vseth him in these poyntes / the more thanke
c shall

Shall he geue her / whan he is amended. And if
there be any vncommely thyng commanded her
by hym / whiche she hath nat done / he shall consy-
dze that better / after his amendynge. Wherfore a
woman ought to absteyne from yll / but in al good
thynges / to obey none other wyse / than though
she had ben bought in to the house as a bonde and
hande mayde. And in dede she is bought with a
great prync / that is to say feloship of lyfe / and pro-
creatio of childze / whiche noth yng can be greater
nor holper. More ouer if she had had a welthy hus-
bande / than coude nat her goodnes bene so moche
known. For hit is but a small acte to handle pro-
sperite well. Howe be it to suffre aduersite patients-
ly is counted a great thyng. For in great aduersi-
ties and harmes nat to be in extreme dyspryse / is
a poynt of a noble stomacke. Therfore she hadde
nede to praye / that no harme bechaunce her hus-
bande. But if any aduersite fall / than let her consy-
dze / that she shall wyne great worship therby /
if she behaue her selfe well. And let her remembre /
that neither quene Alcest shulde haue had so great
honoure / nor quene Penelope so great prayse / if
they had lyued in prosperite with their husbādes.
For by the aduersite of kyng Admetus and Ulyss-
ses caused them eternall memory. For in thaduersi-
ties of theyr husbādes they optayned / and that
well worthy / eternall glorie / for keppnge faythe
and truthe towarde theyr husbādes. For womē
wyl take no parte of aduersite / excepte it be suche
as be wonderous good. Wherfore to cōclude / it is
becomynge

becomyng for the wyfe to haue her hus bande in
honoze / and nat dispise hym. These be Aristotles
wordes.

**Of the concorde of maryed
couples. The. v. Chaptre.**

If it were an infinite thyng / nor the
tale shulde come vnto any ende / to reherse
the goodnes of concorde : and howe all thyng in
the worlde / and also the worlde it selfe / standeth to
gether by vnyte and concorde : but our pourpose
is to speke of wedlocke : in whiche I say / þ great-
test quietnes and mooste parte of plesure is con-
corde / and the greattest trouble and most parte of
miserie in it is disconcorde. They that were of Pytha-
goras disciplyne / amonge all the preceptes of Py-
thagoras / they kepte these rules / and mooste / and
oftest vsed them. That laquishenes shulde be boy-
ded and put from the body / folie and lewdnes from
the mynde / ryotte frome the bealy / and sedition
out of the cite / and disconcorde out of the house / and fis-
nally intemperaunce out of all thynges. Ulysses
in Homer wissheth for an husbāde / a house / and cō-
corde vnto Penelopa the daughter of kyng Alcy-
onous : whiche is the greattest treasure and mooste
to be delyred that can be. For whan the wyfe and
hus bande lyue peasably to gether / they cause mo-
che sorowe vnto theyr enemyes / moche ioye vnto
theyr frendes / and mooste of all vnto them selues.
Thus he sayd. Howe happy a maryage suppose

wey Albutius had / whiche lyued with his wyfe
Terrentiana without any displeasure. xxv. yere:
And yet more fortunate was Dublius Celer / y ly-
ued with Ennia his wyfe. xliij. yere without any
grutchyng or cōplaynt. For of discord / cometh de-
bate / brawlyng / chydynge / & fightynge. And wo-
men be full of whynnyng for the moste parte / and
yll to intreate: and ofte tymes whā they haue chy-
den theyr husbādes for a lyght matter / it cometh
at laste vnto great disturbance. For there is no
thyng that so sone casteth the mynde of the hus-
bande from his wyfe / as dothe moche scoldynge /
and chydynge / and her mischeuous tonge / whiche
Solomon lykeneth vnto a droppynge and raynyng
house rofe in the wynter / bycause that bothe dry-
ueth the man forth at the doze. And the forsayde
Solomon sayth / that it is better to dwell in a des-
serte and desolate countrey / than in house with a
chydynge and an angry wyfe. And a fewe / whiche
be intollerable / geue this benefete vnto the holle
kynde / that none seemeth good to deale with all:
and here of cometh this sayenge: Who so hath no
stryfe hath no wyfe / as who saye / he that hath a
wyfe hath stryfe. And that thyng causeth many /
that be quietly disposed / neuer to marre. And ther-
fore many thynges were writē in olde tyme in the
rebuke of womankynde / and diuorces sought out
and sharply executed. And now amonge christen
men those thynges be sore myssed of many / and de-
sired after. For they say their wyues wolde be bet-
ter / if they knewe they might be put away except
they

they were gentell. In whiche opinyon after my
mynde either the men be disceyued / or the women
be starke folys: whiche do nat confyde / that they
had nede to be the more obedient vnto theyr hus
bandes / that they myght lyue the more merilye
with them / from whom they can by no meanes
be departed: lest they turne perpetuall necessite in
to misery / whiche they can neuer do a way. For it
resteth moche in the wyues hādes to kepe rest and
quietnes in the house. For the mā is nat so p̄full
as the woman. And that is nat in mankynde on
lye / but also in all kyndes of beastis / as Aristotle
saythe. For the males / bycause they haue more
bolde stomackes / & are more lusty of corage / there
fore be they more symple & lesse noysome / for they
haue the more noble myndes. And the females cō
trary be more malicious / & more set to do harme.
Wherfore þ̄ womē wylbe takyn with lyght suspis
cions / and ofte complayne and vexeth their hus bands
des / and angre them with peysshē puelynge: but
the mā is easer to recōcile than the womā. Lyke
wyse as of men he / who so is most lyke stomacked
vnto a womā / nor lusty coraged / wyl remēbre iniu
ry longest / and seke for vengeance the most violēt
ly / nor can be cōtēt with a mean reuēgeāce. There
was in olde tyme in Rome a chapell of a certayne
goddes / in whiche if any disturbāce had bene be
twene the hus bande and the wyfe at home / they
spake certayne wordes what they list / and were as
greed agayne. And this goddes was named Viris
placa / þ̄ is to say / please hus bande. Whiche name

sheweth/ that the hus bande ought nat to study to
please the wyfe/ but þ wyfe to please her hus bāde.
And though the beste parte of these that I haue
spoken/ pertayne vnto concorde/ yet wyl I bryng
some thynges moze nere vnto that purpose. One
the mozte chiefe and especiall helpe vnto concorde
is if the wyfe loue her hus bande. For this is the
nature of loue to get loue agayne: noz let nat some
wonder so moche as they do / why they? hus bans
des loue them nat / seyng they loue nat them/ but
loke wel lest they loue nat their hus bādis so moch
as they make seblāce. Let them loue they? hus bā
des in dede / and they shall be loued of them agay
ne. For fayned and couñtrefeted loue bothe sheweth
hit selfe now and than / and hath nat the veray
strength and vertue that the faythfull loue hath.
Moze ouer if the wyfe and hus bande loue to get
ther / they shall bothe wylle and nyl one thyng/
whiche is the very & true loue. For ther can neuer
be discorde noz debate betwixte those / in whom is
one harte / nat desyryng contrary thyng. And one
mynde / nat of cōtrary opinion. My mother Blaū
che / whan she had be. xv. yere married vnto my fas
ther / I coude neuer se her stryue with my father.
There were .ij. sayenges that she had euer in her
mouthe / as prouerbes. Whan she wolde say she be
leued well any thyng / than bled she to say / euen as
though Lodowke Mues hadde spoken it. Whan
she wolde say that she wolde any thyng / she bled to
say / euen as though Lodowke Mues wolde hit.
I haue harde my father saye many tymes / but
specially

ſpecially ones. Whan one tolde hym of a ſayeng of
Scipio Africane the yonger / or els of Pomponius
Atticus / and I wene hit were the ſayeng of them
both / that they neuer made agreement with theyr
mothers / nor I with my wyfe ſayd he / whiche is
a greater thyng. Whan other / that harde this
ſayeng / wondred vpon it / and the concorde of Viues
and Blanche was taken vp and bled in a maner
for a prouerbe / he was wonte to anſwere lyke as
Scipio was / which ſayd he neuer made a gremēt
w his mother bicaufe he neuer made debate with
her. But it is nat to be moche talked i a boke made
for an other purpoſe / of my mooste holy mother :
Whom I doubt nat now to haue in heuen y frute
and rewarde of her holy and pure lyuyng. Mozes
ouer / bicaufe I haue purpoſed to make a ſeuerall
boke of her actes and her lyfe. And many women
that loue indiſcretelye breake concorde at ones.
Therefore muſt theyr diſcreſſyon be holpen forth
with ſome teachyng / and theyr ferſnes abated.
And that with this one thyng / if they ſtaye theyr
mynde and fantaſies / whiche ſone carpyeth the fey
byll reaſon of women away with them. Therefore
a woman ſhulde haue great demurenes and ſober
nes in her mynde / and ſhewe hit with her dedes.
And often I warne her / that ſhe doo nothyng for
to ſeme and for a countenance: For that is a thyng
of ſmal value or none. But as ſhe wold ſeme to be
ſuche / let her be in dede: and than ſhall ſhe y more
truely appere. Let her wene neuer to diſceiue any
body by cloyng and diſſimulation. For men be
nat

nat suche stockes nor stooncs / that they canne nat
knowe a counterfeted thyng from a thyng in dede.
And though they disceyue folkes that loke vpon
them / yet canne they nat disceyue nature / whiche
hath nat gyuen lyke vertue vnto thynges counter
feted as true in dede. Lette them make proffe in
them selfe. Let them cōsyder / whether they thye
them honest and sad y make cōtēnāce of honesty /
haupng none at all / or nat : and whether they loue
agayne suche as make semblaūce as though they
loued them and do nat in dede. Hit were good for
a wyfe to vse that counsaile / that Horace the wyse
poet gyueth vnto Lollius / howe to vse his frende /
byddyng hym apply hym selfe vnto his frendes
appetyte. If he lyst hunte sayth he / do nat thou
syt to make versys / but cast by thy muses / and fol
lowe the hertes caryng the nettes / & leade for the
dogges. Amphion and zetus were betherne and
twynnes borne of Anthiopia / the one was very
cōnyng in harpyng / thother rude and vnlearned.
Howe whan the sounde of the harpe pleased nat
zetus / and lyke to departe company betwixte the
two betherne / Amphion therfore layde downe
his harpe : and so let the wyfe ordre her selfe after
her hus bandes maners / and pleasure / lest he hate
and set nought by her. We rede in histories / that
Andromacha Hectors wyfe gaue hay & ootes vnto
his horses with her owne handes / bycause she
sawe what delyte her hus bande had in them / and
kepte them for warre as dilygently as coude be.
And Cecilius Plinius sheweth in many pittelles
that

that he loued his wyfe moste derely / in whiche pis-
tolles ther is one wryten vnto Hippula his wyues
awnt / whiche had brought her vp / where he gy-
ueth her great thākes / that she so taught her and
brought vp / whan she was a chylde : and also she
wed the cause why he loued his wyfe so well / wry-
tyng of his wyfe in this wyse : She loueth me /
whiche is a sygne of chastite. And moze ouer she
is greatly gyuen vnto lernyng whiche fantasy she
hath taken by þe loue she hath vnto me. She hath
my booke / and redeth / and lerneth them without
booke : & whā so euer I shall pleade / she is wōders
carefull : and whan I haue done / merueylous ioy-
full. She setteth folkes to watche / howe I am lys-
ked of the people / what countenaunce / what noyse
I causeth them to make / what iudgement I get in
the ende. And whan so euer I reherse a lectour /
she getteth her nexte to me / seperate frome the o-
ther herers with a bayle / and herkeneth moste dis-
ligently for my prayles. She syngeth my verses /
and playeth them on the lute. None other master
teacheth her / but the loue she hath vnto me / whi-
che is the best schole maister of all. This wryteth
Plinius. A late whā I was at Paris and talked
with Guilclmus Budeus at his owne house / &
his wyfe come by / where as we walked / a goodly
person and a fayre / as a man shulde loke vpon /
whiche as I coude deme by her comly maner and
countenance / me thought shulde be both a pruden-
t and vertuous huswyfe. So she after she hadde
salued her husbāde / with suche reuerence as a
good

hus bandes/ and after the similitude of Blufarch/
though there be more water than wyne in þe cuper/
yet is all the myxture called wyne/ so though the
woman bypunge neuer so moche with her/ and the
man neuer so lytell/ yet all is his. For he muste ne-
des haue all that the woman hath/ that hath her
selfe & is her lord. And þe mayst here our lord saye
to the; Womā thou shalt be in the rule of thy hus-
bande: and he shall haue the maistre on the. For
he is to be dispised for his fauour. For thou haste
fauour/ & he hath þe/ with thy fauour. I wyl nat
dispute/ howe slender a thing beautie is/ whiche
standeth but onely in mennes oppynions. For she
that is fayre in one mannes syght/ is foule in an o-
thers. Howe fraille/ and vnto howe many iopertis
dies indangered/ howe fletynge/ and howe vnsta-
ble a thyng is beautie/ whā one agewe/ one wart/
or one heare maye of the mooste goodly make the
mooste lothsome: And in men no body despyrith sus-
the grace of faynes: but they thynke in a womā
very comely: and yet shalt thou rede in the wyse
kynges sayeng: fauour is a disceytful thyng/ and
beautie is vayne: But the woman that dredeth
god/ she shall be praysed. Finally/ seyng that ye be
one fleshe/ or rather one person bothe thou and thy
hus bande/ than can he neuer be foule that hath a
fayre wyfe. And if thou wylte nat suppose neither
the wyfe nor the hus bāde to be fayre/ vertue alone
is both beautie & noblenes. I wyl let passe here/
howe folishe a thyng hit is/ that they calle nobles-
ties. Whose opiniō and estimation standeth in the
comen

comen boyle of people / whiche is maister of all er-
roures. But be thou neuer so noble / if thou marye
to one vnnoble / thou arte made vnnobler than he :
no: the wyfe can nat be moze noble than her hus-
bande. For that thyng canne nat be allowed in no
kynde of beastes. The chyldren haue the name of
the father thowwe all the worlde / as of the better :
and than if thou be very noble / either muste he be
made very noble / or thou vnnoble. And in the Cis-
uile lawe the women haue theyr dignite of theyr
husbandes / and nat of theyr fathers / in so moche
that those that were comyn of mooste noble fas-
ther / if they maryed vnto one of lowe degree / they
were nat called noble. And that appered well in
noble women of Rome / whiche droue out of the
chapell of chastite / that was ordayned for noble
women / one Virginia / comen of noble parentes /
bicause she was married vnto a mā of lowe byrth :
therefore they sayd she was none of them / but of
the comen rate of people : neither she denyed that /
no: was ashaied to be taken for one of the lowe
people / no: dispised the comen people in compa-
rison of the noblys / no: abashed to be called Virgi-
nia Voluntius wyfe. Also Cornelia / daughter vnto
to Scipio / whan she was maryed in to an house /
whiche was in dede great and famous / and hono-
rable : Howe be it / nothyng able to be compared
with her fathers / beyng her selfe of the best blode
in Rome / and one the mooste chiefe of that blode /
daughter of Scipio : whiche was the conquerour
of Affrike / the prince of the Senate / and all the

people of Rome/ and also of all the worlde most excellent/ though she hadde to her mother Emplia/ comen of the blode of the Emplians/ the most honorable and famous/ bothe in Rome/ and all the worlde: yet she hauynge so great honour bothe of fathers syde and of mothers/ had leauer euer be called Cornelia Scipionis/ by her husbādes name/ thā Cornelia Scipionis. Wherfore some were discontent/ whiche for honore vled to call her Cornelia Scipionis/ by her fathers name. Thesia/ syster vnto the elder Dionisius the tyrant of Syracuse/ was married to one Philoxenus/ whiche whā he had gone about to do a displeasure vnto Dionisius/ and whan he was spied was constrained to fle out of Syrcille/ this Thesia his wyfe was set for by the kynge her brother/ and rebuked of hym/ bicause she dyd nat discover her husbādes flyghte vnto hym. Why sayde she/ wenest thou that I were so vile and abjecte/ that if I hadde knowen of his goynge/ I wolde nat agone with all and folowed hym/ and bene rather the wyfe of Philoxenus the outlawe in any place in the worlde/ than kynge Dionisius syster here at home in my countrey: And all the Siracusanys hadde in great reuerence this gaye and vertuous mynde of hers. And whā the tyrāys were banyshed/ they bothe worshipped her in her lyfe/ and honoured after her deth. Mary the wyfe of Maximilian the emporour/ whiche had by her father of inheritance all Flanders and Bycardye/ and the people set nought by the symple and softe disposition of Maximilian/ and sewed for all theyr matters

matters vnto Mary his wyfe / yet wolde she neuer
determine noth y^eg without her husbādes aduise /
whose wyll she rekened euer for a lawe / though she
myght well inough haue ruled and ordered all as
she lyst / wth his good wyll : Whiche vsed to suffer of
his mylde stomacke any thing y^e she lyst / vnto his
good and pruden^t wyfe / & that in her owne goodes.
So Mary by obeynge her husbāde / and regar-
dyng hym so well / brought hym in to great aucto-
rite / and made the people more obediēt vnto them
both / as though their powers were increased and
ayded either by other. And these duties be in the
mynde. Nowe must we byddell the tonge / whiche
if the mynde be well bydded it shall rule it well e-
nough. For the cause why many women be rattle
of tonge is bicause they can nat rule their m^ydes.
For ire occupieth them holle / and plucketh out of
fraam / noz suffreth any pte of them to rule it selfe :
and therfore haue they neither measure noz reasoⁿ
in their chydying and scoldying. For they be put be-
syde all reason and discretion / whan the fyre hath
catched all to gether and made his owne : Whiche
soone increaseth in softe tymber and apte for fyre :
Wherof commeth ragyng / bothe of stomacke and
tonge without measure. Whiche I haue ofte wō-
dred on / and that in very good and honest women /
in whom sayng this one vice / there lacketh nei-
ther chastite noz goodnes manyfolde & great vert-
ues. Yet haue I myssed in them moderation and
temperaunce of ire & language : in so moche that
I haue bene ashamed of it / though none of it hath
pertayned

pertayned to me / but bene amōge those that haue
bene very strangers to me / at least if one Christen
body ought to be a stranger vnto an other. Ther-
fore as it is a harde vertue for a woman to temper
her tonge / so verily hit is the moste goodly vertue
that can be longe to any. Whiche thyng she shall
easily do / if she abyde in her owne power / noꝛ suffer
her selfe to be caried away with her owne fantasies /
as it were with stormes of wether. And this lette
her ofte call to mynde specially / and purpose while
she is safe & in her owne power / that if she chaunce
to falle at wordes with her husbāde / she rebuke
nat noꝛ displesse either his kynne / oꝛ person / oꝛ co-
ditiōs / oꝛ his lyfe / whiche thyng she woteth shulde
greue his stomacke. For if he be angred / with su-
che a thyng / he wyl bothe be worse to recon-
syle / and after that he is agreed agayne / yet as ofte as
that worde cometh vnto his remembraunce / he
wyl neuer loke meryly on her / besyde the displea-
sure that it is to god. For our lord sayth in the gos-
pell of Mattheu : Who so sayth vnto his brother
Racha / that is to say / braynles / shalbe accusable
vnto the counsaile : and he that sayth sole / shall be
dampnable vnto the pyt of fyre. Nowe than con-
sider what thou shalt haue / that makest y great
raylyng / nat onley on thy brother / but also thy fas-
ther / and as moche as lyeth in the / on the deputy
of god and all thy kyn. And if thy husbāde laye
any suche thyng vnto thy charge / be wyse / that it
abyde nat in thy remembraunce / but suffer it pa-
tiently : and whan he is comen vnto hym selfe
agayne /

agayne/ thou shalt optayne great thanke of hym
for thy sufferance/ and shalt tourne his furious
mynde vnto good: and shalt haue hym the more
gentyll afterwarde and easyer to deale with. Ter-
rence / whose purpose was none other / but to ex-
presse the conditions of the worlde in his comedie
es/ writeth of a chaste and honest yonge woman in
this wyse: She as becometh an honest woman /
shamefast / sad / and demure / suffered all the iniures
and fautes of her hus bande / and kepte close the dis-
plesures. And for these causes y hus bādes mynde
toured agayne vnto his wyfe / from whose loue
he abhorred. And that was the counseyle of the
wyse nurse in Sencke the poet / whiche she gaue
vnto Octauia the wyfe of Nero / sayenge: Vn-
quicke thy cruell hus bande rather with obediēce.
For let nat a woman caste in her hus bandes tethe
any benefite done vnto hym by her / whiche is an
vntryng and a displeasent thyng / yea amonge
those that be nothyng of kynne to gether: and he
that casteth his benefyte in an other māns tethe/
loseth his thanke that he shulde haue had. For he
hath stryken hit out of the others harte. More o-
uer / if thou consyder well / there can be no benefite
done by y to thy hus bāde / to whom thou art bound
de as moche / as vnto thy father or thy selfe other.
For any good woman wyl make moche rather fall
of her kynred or gooddis / whiche thing wyl light-
ly wery her hus bande / beyng neuer so lounge.
The poet Iuuenal sayth / that he had leauer haue
a poure woman and of lowe byrth / than Cornelia

e the

the daughter of Scipio African / (of whose vertues we haue spoken here before) if she be proude and stately of her fathers noblenes: For he sayth in this wyse.

I had leauer haue a poure Venusyne
Than the Cornelia mother vnto Gracchus
If thou byng with thy vertues fyne
Proude lokes / and taken by triumphis.
I way with Anniball I pray the / in armys
ouer comen / and Syphax banquished /
And with holle Carthage all to gether flyte.

The sage man Plutarke commaundeth / that in the begynnyng of maryage all occasions of debate shulde be eschewed / whan the loue is yet nat wel knitte to gether / and is yet tender and weake / and easy to breake with any lytell cause / as a bessell nowe made wyll a sonder with a small knoocke. For let her nat chide a bed. For where shulde they lay away theyr displeasure / if they make y place troublesome / and comberous with scoldyng / whiche is most mete for loue and concorde / and as hit were / corrupteth the medicine / that the disease of the mynde shulde be holpen with:

Howe she shulde lyue betwene
her husbande and her selfe priuatly.
The. vi. Chaptre.

If it were nat vnmete for this place /
to reherse howe she ought to haue her in
priuite and secretly vnto her husbande / betwene
hym

hym and her. Fyyst let her vnderstande/that they
y were wote to make sacrifice vnto Iuno / whom
they called the ruler and ouer sear of wedlocke/ ne
uer offred the gall in sacrifice that they made/ but
toke it out of the beaste / and cast it away behynde
the alter/ sygnifieng that ther ought to be neither
displeasure / nor any bytternes amonge maryed
couples. Also they were wote to couple Venus
and Mercury to gether in mariage/ as a pleasure
and myrth. For the wyfe shulde couple and bynde
her husbände vnto her euery day more and more/
with her gentyll and pleasant conditions. For nos
thyng doth more drawe and entyse vnto hit / than
doth pleasant condicions and swete speche. A wise
woman shulde haue in mynde myrry tales/ & hysto
ries (howe be it yet honest) wherwith she may res
freshe her husbände/ and make hym mery/ whan
he is wery. And also she shal lerne preceptes of wis
edome/ to exhorre hym vnto vertue/ or drawe him
from vice with al/ and some sage sentences agaynst
the assautes and rages of both fortunes/ bothe to
plucke downe her husbādes stomacke/ if he be
proude of prosperite and welth: and comforte & harte
hym/ if he be stryken in heuines with aduersite.
So Placidia daughter vnto Theodosius them
perour / whan her husbände Athaulpus y kyng
of the Gathians/ was in purpose to vtterly dystroy
Rome/ and the name of Romans / with her swete
eloquence and pleasant behauour / brought hym
out of that vnglacious purpose/ & saued her coun
tre. And agayne the wyfe shall make her husbāde

a counsaile of all her sorowes and cares: so that
they be mete to tell a wyle man of. She shall take
only for her companion / and talkyng felowe / coun-
sellour / maister / and lord / and utter vnto hym all
her thoughtes / and rest in hym. For these thynges
make loue and cōcorde. For lightly we loue them /
whom we tell our counsaile vnto / and as it were
vnlade vs of our thoughtes / & in whom we truste
moche. And lyghly folkes loue them agayne / of
whom they reken them selfe loued and trusted. A
wyle woman shall as moche as she maye / serche
diligently / whether her hus bande haue any ill sus-
pectiō i her / wheder ther be any sparkes of āger /
or hate / or any resydues or steppes of them lefte in
his mynde / if there be any suche thyng / let her la-
bour to get it out / or hit growe greater. For these
thynges increase lyghly with a lytell cause. Let
her therfore get this out of her hus bandes mynde
by gentyll meanes / and content hym agayne. For
vnknowyng sickenes increase and dystroie y body
soner / than those that appere. Let her nat stryue
to plucke it out / nor handle it harde / lest she fasten
it the more sure in / whan she may better auoyde it
without any payne / that is to say / without com-
playnt / & without gronyng. Nor let her nat thynke
that either god or man is content with her / whyle
her hus bande is displeased with her. Our lord
sayth in the gospels: If thou come to do thyne of-
frynge at the alter / and there remembre that any
displeasure be yet remaynyng betwene thy brother
and the / lay downe thyne offryng there / and go be
a greed

a greed fyist with thy brother / and after offer that
vnto god / that thou intendest. For thou callest for
peace of god in bayne / as longe as thy frende is
nat pleased with the / but moche more / if thy hus
bande be nat. what so euer is spoken in the chābre
& the holy bed of wedlocke / let her take good hede
to kepe more secrete and counsaile / than the sacri
fice of Ceres in Cleuoe was kepte / or misteries of
any other god or goddes. For what madnes is hit
to bable out suche thynges / as ought to be kepte
so secrete. The wyle people of Athens / whan they
hadde warre with Phylpp kynge of Macedony /
and had taken letters of his / sente vnto his wyfe
Demptias / they wolde nat suffre them to be ope
ned and red / bycause they rekened the secretes of
wedlocke to be / as they be in dede / holy / and to be
kept in priuite / nor to be conuenient to commynge
them abroad / or to be knowen of other folkes / than
of the wyfe and her hus bande. And therfore they
sent the letters vntouched vnto Marydone vnto y
quene. Wherfore they were worthy to haue theyr
wyffes both to kepe faith and counsaile with them.
Nowe if they dyd that vnto theyr enemye armed
agaynst them / howe moche more is it for the to do
it vnto thy hus bande: Porcia wyfe vnto Brutus
proued her owne paciens with a wounde / whether
she coude kepe counsaile of great matters or nat.
And whā she sawe she coude hyde the wounde and
kepe secrete / thā was she so bolde as to aske of her
hus bande what he studied so carefully vpon: And
whan he had tolde her howe they purposed to flee

Cesar / she kepte her as wel as any that was of the
same counsaile. Neither the wyfe ought onely to
loue her hus bande her selfe / but also to se that she
make nat other folkes to hate hym / or by g hym
to any iedy by causyng hym to be euyed through
her meanes. Nor let nat her vse her hus bande to
be her page / and reuēge all iniures done vnto her /
excepte it be the parell of chastite / whiche is the
most p̄cious thyng that a woman can haue. If
any body haue spoken wordes of displeasure or dis
honesty vnto her / or done a th̄g that may seme to
greue her tender mynde / let her nat rōne streight
to her hus bande and kyndell his stomacke with fy
re wordes / suche as angre is wonte to cause. A
good woman shall take all suche thynges patiently
/ and shall reken her selfe safe and sure inough /
as longe as her chastite is holle and vntouched:
Whiche if it be poluted / there is nothyng to be re
kened pure. She shall vse in chamber nat onely
chast behauiour / but also shamfastnes. And let her
remember that she is a wyfe / in whom Plutarcke
wolde haue both great loue and great demurenes
coupled and ioyned to gether. They saye that the
quenes of Perse were wōte to kepe priuate and so
ber feastis with theyr hus bādes / but as for in wā
ton bākettes cam none but syngers / mynstrelles /
and concubynes / wedlocke was had in suche reue
rence. For as the noble prince was wonte to say / a
wyfe was a name of dignite and nat of bodily lust:
so the hus bande is a name of couplyng and affinis
te / as I haue declared. Nor the hus bādes ought
nat

nat to gyue them selfe vnto ouer moche pleasure/
noꝝ to delyte in any companye but theyꝝ wyues/
but our purpose is nat here to teache the hus ban-
des. Howe be it / it is nat conuenient foꝝ them to be
maisters of wantōnes and lechery vnto theyꝝ wy-
ues. And let them euer remembꝛe this sayeng of
Xystus the philosopher: He is an adulterar with
his wyfe / who so is ouer excedyng and ouer hote a
louer. And let him obey the apostle Paule / sayeng
vnto hus bandes / that they shulde haue their wyfe
as vessels of generation in holynes / and nat in vni-
lesfull concupiscence oꝝ immoderate / as the pagās
do / that knowe nat god. The spouse in the cantis-
cles calleth his spouse syster / to thentent to make
his loue moze measurable: but we wyll retorne as
gayne vnto women. Let them nat defoyle the hos-
ly and honeste bed of wedlocke with fylthy and le-
cherous actis. The chaste wyfe of Spartane /
whan she was asked if she vled to go vnto her hus-
bande / nay perde sayd she / but he vnto me. foꝝ þ
chaste woman neuer prouoked the luste of her hus-
bande / noꝝ vled þ bodily pleasure / but foꝝ her hus-
bandis pleasure. Crebellius Pollio writeth / that
zenobia the quene of Dalmya / a very well lerned
and a wyse woman / was of so great chastite / that
she wolde nat lye with her hus bande / without she
had proued befoze / whether she were with childe
oꝝ no. foꝝ whan she had lye with hym / she wolde
tary her tyme / to se whether she had conceived:
and if she had nat / than was she content to suffre
her hus bandis wyll agayne. Who wolde thynke /
that

that this woman had any luste or pleasure in her
body: This was a woman worthy to be had in ho
nour and reuerence/ whiche had no more pleasure
in her naturall partes/ thā in her fote or her fyger.
She had be worthy to haue borne children witho
uten mannes company/ whiche neuer desyred it/
but only for children: or els to haue brought them
forthe without payne/ whiche gate them without
pleasure. But one of our chysten women called Es
thelfryda/ a quene of England/ dyd a greatt acte/
whiche after she had borne one chylde/ neuer laye
more with her hus bande. And yet one Edelthrus
dis/ a quene of the same countrey/ passed her: whis
che had had ii. hus bandes/ and made them both
to kepe perpetual chastite. There were also other
couples/ that lyued to gether without carnall deas
lyng/ as Henricus Bauarus/ the pryncce of Rome/
and Sinegunda his wyfe: Iulianus the martyr/
and Basilia his wyfe: and in the cyte of Alexan
der Chrysathus/ and Daria his wyfe: and Amos
w his wyfe. For these holy folkes vnderstode well
inough/ that thyng whiche is wryte of wyse men/
that the bodely pleasure is vnworthy this excellēt
nature of ours/ whiche we haue of the soule. And
therfore euery bodye dispiseth it the more/ and cas
teth it away/ the more that he hath of that excels
lentnes of the soule/ & the nigher that he is to god:
and other heuenly myndes neyther wyll vse this
pleasure often excepte it be suche as haue but bea
stly/ vile and abiecte myndes/ and hath taken mo
che of vile nature/ and beray lytle of that high &
celestiall

celestyall nature. You wyues / whan you put of
your smokkes / put vpon shamefastnes / and kepe
alway both day and night both in cōpany of other
men and of your hus bandes / bothe in the lyght &
in the darke / that mooste honeste bayle of nature.
Let neuer god / let neuer angelles / let neuer your
owne consciēce espy you bare of the couer of sham-
fastnes. For there is nothyng moze foule and lothe
some / than you be / if you be naked of that Couer.
The wyse and sad poet Hesiodus wolde nat haue
women to put of theyr smokkes in the nyght / by
cause the nyghtes be the immortall goddes.

Of Jeolosity. The. vii. Chaptre.

Cicero calleth ieolosity / after thopini-
on of the stowicke philosophers / a care of a
mannes mynde / lest a nother shulde haue as well
as he / that thyng / whiche hym selfe wolde op-
tayne. Hit is called also a feare / lest another man
shulde haue that comen with hym that thyng /
whiche he wolde haue to be seuerallye his owne.
What wordes so euer they expounde hit with / ve-
rely it is a soze vexacion and agony / and a betray
cruell tyranne / whiche as longe as it rayneth and
raygeth in the hus bandes harte / let the wyfe ne-
uer hope to haue peace. Hit were better for them
both to be deade / than any of them to fall in to ieo-
losy / but specially the man. What paynes or tui-
nement can be compared : bothe for hym that is
vexed with the inquietnes of ieolosity / and hym / of
whom

whom the feare is : Therof ryseth gronyng / com-
playnyng / cryeng / with hate bothe of hym selfe
and other / and perpetuall suspicion of harme / &
chidyng / braulyng / fyghtyng / yea & also murder.
For we haue both red and harde tell of many / that
haue slayne theyr wyues / moued only with ieolos-
ly : the whiche affection doth also rage wyld beas-
tis. For Aristotle writeth / that the lyon wyll all
to teare þ lyones / if he take her in aduouty. And
I my selfe / with many other moo / haue seen the
Cocke swanne kyll his henne / bicause she folowed
an other cocke. Therfore lette the woman labour
with all her power / lest this fantasies come vpon
her hus bande / or if it come vpon hym / to get hym
out of it / and cause hym to leaue it. And that shall
she do onely by one meanes / that is / if she neither
say noz do / that her hus bande may take suspencion
of. Saint Paule / saint Hieronym / Aristotle / and
many other great and wylse men counsaile very
well / that folkes neither do ill / noz any thyng that
longeth to ill. Parauenture thou wylte saye / that
this is an harde thyng. For who can rule other
mennes suspiciousnes. Yes / many wayes. Fyrst
if thou lyue chastly / and that is the reddest way.
For tyme euer byngeth forthe the trouthe / and
tyme causeth the false hode to fade and vanyshe
away / and confermeth and stentheth the trouthe.
If thou be good / and haue a iolious hus bande /
yet mayst thou hope that he wyll put awaye that
vquietnes of mynde. But and thou be nought /
be sure that that fantasy shall neuer go from him /
but

but rather increase dayly. Fynally / if thou suffre
thy hus bandes icolofy gyltes / thou arte happy /
if gylty / thou arte vnhappy. Therfore shalte thou
both loue thyn hus bade / and labour that he may
perceyue hym selfe loued. but beware that thou
vse no faynyng nor dissimulation: For than the
more craftely that he seeth the dissemble / the more
soe wyll he hate the. For faynyng neuer lyghtly
cometh to the poynt that it is purposed: but for
the more parte clene contrary. I gyue women of
te warnyng / and ofte in dede they nede warnyng /
and moche more the men / that they disceyue nat
them selfe / supposyng to be no force / whether one
do a thyng in dede or seme to do it. For they be but
foles and ignozant / that wene they shall alter the
nature of thynges with coloryng and faynyng.
Let her shewe her selfe nat onely to loue no man so
well as her hus bande / but also to loue none other
at all but hym. If she loue any other / let it be but
for her hus bandes sake: or if she can nat loue her
hus bandes frēdes / yet let her nat hate them. For
there be many men / that can be well content / and
there to very gladde / to haue all other thynges in
comon with their wyues / excepte frendes. And in
the same mynde be wyues to / as concernyng their
maydes / and other women / that they loue. Whan
she is forthe a brode / let her vse great demurenes /
neither loue gladly to kepe company / or common
with other womens hus bandes / neither with wo
men that haue a noughty name / neyther abyde
the syght of any baude: as for letters / let her nei
f.ij. ther

ether gyue noꝝ receyue / her hus bāde bñknowyng.
Let her speke but lytle of other womennēs hus bā
des / neither prayse theyꝝ saynes / oꝝ any good pro
pertie of theyꝝ person / neither gladly gyue an eare
vnto any that prayseth them / noꝝ loke moche vpo
them / neither do any thyng afoze them / that shulde
be occasion to any body to suspecte yll. These must
I nedes saye / bicause that I wolde she shulde nat
onely eschewe harme / but also eucry thyng that
beareth the coloure of harme. Nowe wyll I speke
of the womans ieolose / whiche if she haue any /
I wyll nat greatlye go about moche remedye / to
get it away / so hit be nat to moche and to violent /
and trouble peace of all þ house / and bere her hu s
bande. foz if it were suche / than it were good foz
to seke remedye. fyste and fozmost let the woman
consyder / that her hus bande is her loꝝde / noꝝ that
she may do by ryght all that he may. foz the man
is nat so moche bounde as the woman to kepe cha
stite / at leaste wayes by the lawes of the worlde /
foz by godis lawe both be bounde in lyke. Let her
consydre that the man lyueth moze at libertie thā
the woman / & hath moze to care foz. foz she hath
nothyng to se to but her honestye. Let her stoppe
her eares vnto suche as tell her ill of her hus bāde /
and thynke they do hit but to ppeke a thanke. Her
myone / wyfe vnto Cadmus the kyng of Thebis /
whan she had gone from her hus bande moued by
ieolose / she complayneth and soroweth in the tras
gedy of Euripides the poet / sayeng that moche res
soꝝte of women vnto her had vndone her / bycause
she

she had gyuen lyttenynge and credence vnto those
slanderars. Therfore if a woman purpose to for
sake her husbände for his concubynes / or els for to
braule fore with hym / let her call vnto remembrance
the wordes / that a certayne man spake ones / whā
he chased a fugityue seruaunt that he had / and he
ran in to the backehouse: I am glade said he / to se
the there as I wolde haue put the / and I hadde
catched the: so let the wyfe thynke / that she coude
do nothynge that shulde more please her husbā
des concubyne / than if she ronne from her house
and her husbāde / or els be at debate with hym.
For than she wyll thynke to haue his fauour the
more / whan she seeth his wyfe cast it of with her
frowardnes / bysye the speche of people / whiche
thing is wozs for a womā / than to suffice any kynde
of payne with her husbāde. We rede in stories
that yonge and newe married women / whā they
husbandes many tymes for the loue of huntynge
hath layne out al nyght / they haue suspected them
with other women / and folowed them in to the
wooddes and forestis / and there in the darke haue
bene kylled with arrowes and torne with dogges /
in the steade of wylde beastis / and suffered great
payne for theyr curious ieolofy. But howe moche
more curtesly and wisely dyd Tertia Emplia wife
vnto Affricane the fyrste / whiche whan she sawe
that her husbāde had a fantasye vnto one of her
maydes / dissembled the matter / lest she shuld
seme to condempne of incontynēcy the banquisher
of the worlde / and the pynce of her countrey / and

also her selfe of impaience/ that coude nat suffre a
wronge of her hus bande/ whiche was the nobliste
mā of the worlde in his tyme. But bicause no mā
shulde thynke that she kepte any grutche in her
harte/ she married that same woman/ that had ben
her hus bandes concubyne/ vnto an honest man of
her owne seruautes/ supposyng that if folkes de-
parted out of this lyfe/ haue any remembrance of
felpnge of worldly matters/ that dede shulde be a
great pleasure vnto her hus bandes soule. This
wyse woman knewe well inough that she was the
wyfe & the lady of the house/ whether so euer her
hus bande went. And if she shulde beare any grut-
che that her hus bande shulde lye with other wo-
men that were but a fantasye of bodely pleasure/
and nat of loue. Moreover/ if the wyfe shulde take
displeasure with her hus bande/ she shulde but pro-
uoke him the more: and if she suffre hym/ she shall
the soner reclame hym/ and specially whā he doth
perceyue and compare to gether her gentyll ma-
ners and his concubynes vnreasonable pryde: for
so Terence a peynter and declarer of the worldis
conditions writeth in the comedye called Hecyra/
that Dauphilus was gotten frome Bacchis his
concubyne/ whom he loued so well/ and brought a-
way his mynde vnto his wyfe/ after that he had
ones consydered and knowen well hym selfe/ and
Bacchis/ and his wyfe/ that was at home/ este-
myge bothe theyr maners as they were in dede/
howe his wyfe was as an honest woman/ ought
to be/ sober/ demure/ and shamefast: and howe she
suffred

suffred all the harmes and wronges that her hus-
bāde dyd vnto her / & kepte her displeasure in close:
than his mynde by lyttle and litle ouer comen par-
tly with pite / that he hadde on his wyfe / partlye
with wronges done by Bacchis / fel cleue out from
Bacchis and tourned all his loue vnto his wyfe /
seyng she was of conditions attozdyng to his ap-
petite. Thus sayth Terence. Neyther I wyll let
passe the dedes of that noble woman / whiche whā
her husbāde was taken with loue of another mā-
nes wyfe / & she sawe hym go dayly vnto her with
ieoperdye of his lyfe / bicause of the womans hus-
bāde and her bꝛetherne / that laye styll in watche
foz hym / sayd vnto her husbāde in this manere:
Spz I se you can nat be gotten away from y loue
of that womā / neither I wyll require that of you /
I despye you only / that you loue nat with so great
ieoperdye of your lyfe: she sayth she wyll be cōtent
to goo with you. Therfore bꝛynge her home vnto
your owne castell / and I shall leaue her al this the
most goodliest parte of the place / and go my selfe
in to another / & I promyse you of my sayth to ens-
treate her no nother wyfe / thā myn owne syster:
if you fynde contrary / dyue me out of the house /
and let her abyde. So in cōclusion she perswaded
her husbāde: and vpon a nyght he brought his
concubyne in to his castel / soze tremblyng and fea-
ryng her louers wyfe. But she receyued her moste
gentelly and cuttely / and brought her in to her
chambre / noz neuer called her but syster / and sente
vnto her twys aday / & commaūded she shulde be
entreated

entreated more tenderly and dayntely than her owne
selfe/ without any token of hate/ either in worde or
dede. Then sayd she vnto her husbände: Nowe
may you vse your loue with lesse care & ieopardye.
So the mā of an holle yere came nat at his wyfe/
whiche was both fayrer and more noble of byrth/
and honest/ and in all poyntes more goodly than
his concubyne. What she thought in her mynde/
only good knoweth: but as farre as mē coude per-
ceiue/ she toke no displeasure with y^e matter at all/
specially after she hadde rydde her husbände out
of ieopardye. Whiche was she in the churche/ and
moche in prayer/ and euery mā knewe wel inough
her trouble/ but no man knew that euer she grute-
ched or cōplayned. With in a yere/ this man tour-
ned his mynde holly vnto his wyfe/ and beganne
to hate his concubyne deadly/ and at the laste put
her away and set all his loue vpon his wyfe/ in so
moche/ that euer after he sayd that al his mynde/
his lyfe/ and his harte was in her/ and now he
saith he wyll nat lyue longe after/ if it shulde chaūce
her to dye. I wyll nat name them/ bicause they be
both on lyue. These examples haue I brought of
them that haue an euident cause of ieololy. For as
for them that be nat sure of any cause/ and be vns-
reasonable/ and intollerable/ and cause great vex-
acion/ both vnto their selfe and vnto their husban-
des. for an offence/ that they wotte nat whether it
be so or nat/ as many do/ whiche either loue ino-
dinatly/ or folowe theyr owne fantasies ouer mo-
che/ they take lyght suspicioussnes and feble conie-
cture/

ctures for great and euident argumentes. If her
hus bande bourde with a nother woman, lette nat
the wyfe streight suspecte / that he loueth her. A
great parte of this affection cometh of belue,
and yfseth ofter of opunon and suspicion thā mat
ter in dede. Therefore let nat the women be taken
with euery lyght suspicion, whiche ought nat to
be moued or agreued though she knewe any thing
in dede.

Of raymentes. The. viii. Chap.

Also arayment in lyke wyse as all
other thynges ought to be referred vnto
the hus bandes wyll, if he lyke symple arayment,
let her be contēt to weare it. For if she desyre more
goodly and costly than it appereth that she tryne
meth nat her selfe so moche for her hus bandes ries
as other mennes: whiche is no poynt of an honest
woman. What shulde a woman do with golde or
syluer, that is a Christen woman, and also whose
hus bande delyteth nat therein. Thou woman,
wylte thou nat apply thy selfe vnto Christis aray
ment at thy hus bandes bydding, whiche ought
test, if he wolde haue it, so to weare the deuylles
habyte. Saynt Ambrose speaketh of payntyng
in this maner. Here of saythe he, cometh those in
flampnges of vices, to paynte theyr faces with
colours, lest men shulde myslike them, and with
theadultery of theyr face they go about adultery
of theyr bodye. What a madness is hit to chaunge
g the

the naturall ymage / and take a picture / and whi-
les they feare theyr hus bandes iugement to utter
theyr owne : for she giveth fyrst iugement of her
selfe / that wolde be other wyse thā she was borne :
and so while she gothe aboute to be loked of other
fyrst of all she dyslyketh her selfe. Saynt Ambrose
in these wordes sheweth what his mynde is / if the
hus bande haue nat speciallpe commaunded his
wyfe to do soo. Neyther any wyse man wyll com-
maunde it. But if he do comaūde / or if she knowe
that it be his wyll / than for his mynde and pleas-
sure let her do this. But than shal she say as saint
Hester sayde / whan she was apparellled and tyed
with all y deuylles pompe. Thou knoweste good
lord (sayd she) my necessite / & that I abhorre this
fygne of pride and of myne honoure vpon my hed
on the dayes of my pompe / and I couse hit as a
cloute bespyled with blode / neither ble to weare hit
on suche dayes as I may be at rest. Therfore if a
woman be at her libertie to weare what apparell
she lyst / lette her remembze that there is no cause
greatly despyed wherfore she ought to despye to be
proudely and goodly apparellled / seying she is ma-
ried and hath catched all redde that / whiche other
say the they / hunte for with suche nettes. Saynt
Cyprian the martyr byddeth married womē take
hede / that they do nat flater and excuse their owne
fantasies / and lpynges in them selfe with theyr
hus bandes / lest whan they say theyr hus bandes
for theyr excuse / they take them for fellowes and
accessaries of their vice. I haue shewed myne opi-
nion

nion afore alreedy / as concernyng apparel: nowe
hit is beste to gyue an eare vnto saynt Peter and
Paul / whiche byd a chryste wyfe weare symple as
raymet / & be more goodly in holynes of lyuynge
than golde or precious stones. And in dede an ho-
nest woman hath other more goodly attyremetes
whiche as the wyse man Xistus sayth / standeth in
chast demeanoure and honest byngyng bp of her
chyldezen / as Cornelia Gracchus wyfe was wote
to say: and also in her husbandes honour / or wor-
ship. The wyfe of Philo the wyse man / whan she
wente forth vpon a tyme without a golde garlade
on her hed / and other noble womē dyd weare / one
asked her why she had none: she answered agayne
the husbandes honore and vertue is ornament is
nough vnto the wyfe. Who dyd nat more regarde
the wyfe of Cato / whiche was no very riche man
than all the wyues of a great many of Publica-
nes / whiche flowed in goodes: Also hit was more
honore for Antippe to be wyfe vnto poure Socra-
tes / than either vnto Scopa / or any other ryche
man in those dayes. Democrates sayth / that the
ornament of a woman is smalle apparel and lytle
speche / and she is the mooste honorable that hath
the best husbände: nat withstandyng / as I wold
haue a wyfe to vse no precious apparel lyke wyfe
no more do I alowe fylthy and slobery arayment.
Also somethyng must be done for the tyme / place
and comon custome / but nat excedyng / but rather
more lesse than they require. Aristotle in his bo-
kes of house keepyng wolde haue a womā to vse lesse

raymet & appatell chā p lawes & customes of p cite
do apoint. For she ought to cōsider (sayth he) that
neither goodly clothyng / nor excellent beautie / nor
abundance of golde / shall cause a woman so great
wozship / as shall sobernes in all thyng / and study
to lyue chaste and honestly. Therfore ought she ra-
ther to regarde reason / vertue / and holynes / than
bayne iugementes and erronious customes / whē
the haue be brought bp by some vngyratious fol-
kes / and accepted and confermed by the corrupte
and folishe fantasyes of the comen people. Where-
fore some good and vertuons wyues ought with
one assēt to resiste and go agaynst these customes /
and by sklander and symple aparell do them selfe
that is conuenient / and shewe exāple vnto other
what way they ought to take : and it shulde be a
greatt pryse for them to put away any custome /
than folowe it. For there is no dyspayre / but some
may bryge downe p agayne / which was brought
bp by some. For the cōtent and agrement of good
women shulde preuaile as moche in goodnes / as
the content of yll women hath preuailed in nough-
ernes / if they wolde ones begynne to stryue toge-
ther / who shulde passe other in honesty / measure
and chastite / and reken it a wozship to get the vic-
tory in these thynges / and nat in the boztyng of ri-
ches : whiche thynges doth some induce lyght myn-
des in to great enuie / and stryfe / but fewe doth en-
uie that another shulde be more vertuons thā she /
or more patient / or loue her husbāde better / but
many do enuie / if another shulde haue more ap-
parell

parell/chaynes/broches/ouches/or rynges/than
he. O proude and folysshe beaſtis / euen created
vnto vanite and pompe / here vpon ryſeth ſtreyfe
and procedeth forth he with ſuche feruent myndes /
as Cato ſayth verp wyſely in the ſtoꝝ of Liuius /
that the ryche women wolde haue that / whiche
none other ſhulde be able to come by. And on the o
ther ſyde / the poure women / leſt they ſhulde be di
ſpiſed & naught ſet by / by þ meanes they ſtreynes
them ſelfe aboue theyꝝ power. And ſo whan they
be aſhamed of that / that they ſhulde nat / and no
thyng aſhamed of that / they ſhulde be / they robbe
both their huſbandes and their chyldꝝen / to clothe
them ſelfe with / and leaue hungre and pouerte at
home / that they may go forth them ſelfe ladē with
ſylke and golde. Wherfoꝝe they compell theyꝝ huſ
bandes vnto ſhamfull craſtes to get by / and myſe
cheuous dedes / with theyꝝ whynnyng & gromnyng /
leſte theyꝝ kynſe women / alyance / or theyꝝ neigh
boure ſhulde ſeme richer or moꝝe gloriously appa
relled than they. And yet all theſe outragious and
intolletable thynges mought be ſuffred / if they
dyd nat ſell away their chaſtite to get ther by that
theyꝝ huſbandes either wyl nat gyue them / or els
foꝝ lacke can nat gyue. Some remedye ſhulde be
founde foꝝ theſe euylles / either by the concente and
agrement of ryche mennes wyues / whiche with
theyꝝ example ſhulde reuoke other agayne vnto
better myndes / or els ſome lawe wolde be made / ſu
che as þ lawe was in Rome called Oppius lawe /
to bydde and meaſure womens coſtynes. Theſe

Christen preachers / shulde folowe the example of
the pagane Pythagoras / or rather passe hym in
suche a goodly stryfe / of whom the cronicle Justy
ne wyrteth in this maner: Pythagoras taught
women chaste and obedyence vnto their husbā
des / and often dyd tell them / that the mother of
vertues was sobre diet & harde fare: & he brought
to passe with continual disputyng and preachyng
vnto them / that the wyues layde awaie golden
and garnysshed clothes / and other ornamentes of
theyr state / and refused them as instrumentes of
ryote and superfluyte. For he affirmed that the
true garnysshyng and ornamentes of wyues was
chaste and nat clothynge.

Of Walkyng abrode. The. ix. Chap.

It is becommyng for married wo
men to go lesse abrode thā maydes / bicause
they haue y^e whiche y^e maydes shulde seme to seke.
Therefore lette them caste all theyr mynde to kepe
well hym that they haue gotten / & study to please
hym only. The maker of the lawes of the Aace
demonians bad that the wyues / whan they went
forthe abrode / shulde couer theyr faces / bycause it
was nat conuenient for them / either to loke on o
ther men / or to be loked vpon of other menne / se
ynge they haue at home alredye / whom all onely
they ought to loke vpon / and beloked vpon withall.
Whiche custome the people of Ierse lande / and all
the quarters of the worlde / with most parte of the
grekes /

grekes did vse. But I wold nat they shuld wrape
theyr hed / as now adayes the custome is to do in
many countres of Europe / that is to go vnknowen /
and vnto other folkes / but them selfe bothe to
se and to knowe other. In the whiche doyng / I
wonder nat so moche of the womans delpte / delite
quod he: Nay I wolde say the thicke shamesnes
vnder that thyn couer / as I do theyr hus bandes
folysshenes / that do nat se howe great an occasion
of viciousnes it is. They wyll do no harme I wis
say theyr well / I wold they had neuer done. And
though they wolde do none / yet it is nat good to o-
pen suche a wyndowe of libertie. Therfore let the
womens faces be bare of clothes / but closed and
couered with shamesfastnes. For that coueryng was
nat so moche ordered to couer the woman / that no
man shulde se her / as it was / that she shulde se no
man. Fauna wyfe vnto Faunus / kynge of Tha-
borigines / lyued many yeres / and yet dyd neuer
man se her / but Faunus hym selfe. Therfore after
her dethe / she was worshipped for a goddes / and
named the good goddes / and her sacrifice was so
kepte / that no man mought lawfully come to hit /
neither any ymage of male beast be ther / while it
was a doyng. For I say nat this because I wold
haue women continually shette vp and kepte in /
but because I wold haue them go seldome abroad /
and be lytle amonge men / whiche thing they shall
best content theyr hus bandes withall. What plea-
sure thynke you hit was vnto kynge Tygranes /
whiche whan he had byd Cyrus kynge of Persie
vnto

unto a banquet / and after the banquet was done /
moche reioysion there was of the comely person &
faynes of Cyrus / thā Tygranes asked his wyfe /
what she thought by Cyrus : Verily sayd she / I
can nat tell: for so god loue me / all the baket while /
I neuer looked at any man / but you . A vertuous
wyfe wyll neyther gladly here other men / nor of
them / nor dispute of any mānes person . For what
hath she a do with other mennes faynes / whiche
ought to counte all in lyke fayre and foule / sayng
her hus bande . Let her thynke hym fayrer than a
ny other / more proper than any other : lyke as the
mother doth her only childe . In the Canticles of
the Byble / the spouse thynketh his spouse fayrest
of all women : and agayne / she thynketh hym the
fayrest of all mē . Lyke wise Duellius had a great
fauour vnto his wyues symplicite / I wyll tell hit
in saynt Hieronymes wordes . Duellius sayth he /
whiche had the fyrste tryumphe at Rome for bat
taye on the see / maryed a goodly maide called Bi
lia / whiche was so vertuous and chaste / that she
was example vnto all other in that same worlde :
whan it was nat only a vice / but also a wonder to
se a woman naught . So vpon a tyme this Duelli
us / whā he was aged and weake and tremblyng /
chaunced to fall out and chide with a nother man /
in whiche wordes that other man rebuked him of
his stynkyng brette : so he wente home displeased
there with / and ther blamed his wyfe / bicause she
neuer had tolde hym / that he might a soude some
remedy for it : I wolde haue tolde you sayde she /

but

but that I wente euery mannes bzethe had smel-
led so. This noble and chaste woman was to be
prayed: for bothe whether she dyd nat knowe the
faute of her hus bande / or suffred it patiently / and
bicause her hus bade dyd soner lerne his faute and
hurte of his body by his ennemyes ill wordes thā
his wyues lothpng. The same thing as men say /
chaused vnto Hiero kyng of Siracuse. But those
women can nat say so / that kysse many men afore
they haue hus bandes / and many whā they haue
hus bades. What demurenes I wolde haue kepte
abrode / it may be perceyued well inough / by that
whiche I wolde haue kepte at home in her cham-
ber / with her hus bai. de by nyght. Wherto shulde
I speke of that rude and vncomly maner / whiche
is vled in many countres / that men and their wy-
ues shall walshye both to gether in one bane: This
custome is nat ones to be named: for hit is rather
beastlye than mete for any reasonable folkes. I
wolde haue a woman to here but fewe wordes / na-
mely where men talke / and speke lesse. And if she
thynke she shall here or se any vnclenlye thyng /
couey her selfe away quickly. Kyng Hiero / whom
I spake of here before / condēpned y poet Epichar-
mus in a great some of money / bycause he had re-
herfed an vnclenly matter in the quenes presence.
Augustus Cesar gaue a commaundement / that
no women shulde come and se wraustlers / bycause
they were wonte to wraustell naked. Nor it was no
woder that he dyd so. For this Cesar was he that
made y lawes of chastitie and adultery. Therefore
h. I wolde

I wolde nat haue a woman to speke/ excepte it be
a thyng that shulde do hurte to be kepte in. Nei-
ther here/ or at least wyse gyue no hede vnto suche
matters/ as pertayne nat to the creasing of vertue.
The poet Iuuenall rebuketh suche women as be
wyse/ what the people of Seres and Thrace do/
and what sturpyng is all the worlde ouer. Also
Cato in his oration/ that he made of womē/ wolde
an honest wyfe shulde be ignorant/ what lawes be
made or annulled in her countrey / or what is done
amonge men of lawe in the courte. And here vpo-
n this comen sayeng of the Grekes: Womens
workes ought to be webbes of clothe/ and nat elo-
quent orations. And Aristotle sayth/ hit is lesse res-
buke for a man to be busye to knowe what is done
in his kytchyn/ than for the woman what is done
without her house. Therfore he byddeth/ that she
shal neither speke nor here at all of any matters of
the realme. Seneke writeth/ that his aunt for six-
tene yere to gether / while her husbände was pres-
idēt in Egypt/ was neuer sene forth of her house/
nor neuer receyued in to her house any of that coun-
trei: nor neuer asked any thyng of her husbāde/
nor suffered any thyng to be asked of her selfe.
Therfore sayth he/ that same countrey/ whiche is
very bablyng/ and wply to fynde faute with theyr
rulers/ in the whiche many a mā hath ruled with-
out faute/ howe be it nat without an ill name / yet
they gaue reuerēce vnto her/ as a special example
of holynes/ & kepte in al their raylyng wordes/ whi-
che is harde for hym to do/ that hath a pleasure in
ieopardus

leopardus consaytes. And yet vnto this day they
wylle for suche a nother as she/though they haue
no hope to get her. It had bene a great thyng/ if þ
cōtrey had lyked her but .xviij. dayes/ but it was
a greatter thyng/ that they knewe her nat. These
be Senekes wordes. For þ holy and wyse womā
vnderstode well inough/ that ofte accompenyng
with men shulde hynder some of her good name:
as hit doth no good to fyne clothe to be handled of
many. Ther be some womē that beare them selfe
high of other folkes honore/as of theyr husbādes
brother/kynsmā/and some of a frēde/ with whom
they haue very small acquaintance. What a foly is
this to handle thy selfe so þ a nother shall be made
good and worthy honoure/ for his owne vertue/
and thou made nought and vnworthy honoure/
with a nother bodys vertue: And many there be/
that so abuse theyr kynsmens power/ that they
make both them selfe/and them that haue the po-
wer hated by the meanes: as the wyfe of the bro-
ther of Vitellius the emperour/whiche toke more
vpon her/bicause of her brother in lawes principa-
lite/thā the emperours wyfe her selfe dyd. The he-
dy domination of þ sisters of Hiero kyng of Siras-
cuse/moued the people vnto insurrection: where
with both the kyng and all his children were de-
stroyed. There was also in our dayes a certayne
noble man/that had a wonderous proude wyfe/
and hit chaunfed hym to be tourned out of all his
goodes and possessions at ones/whom euery man
thought was well serued/bicause the womā bled

het selfe so proude and arrogantly vpon her hus-
bandes power. Therfore you women that wyll
medle with comen matters of realmes and cites/
and wene to gouerne people and nations with the
bryddes of your stomackes/you go about to hurle
downe townes afore you & you lyght vpo an hard
rocke: Where vpon though you brouse and shake
countreys very sore. yet they scape/ & you perishe.
For you knowe neyther measure nor order: and
yet/whiche is the worst poynt of al/you wene you
knowe veray well/ and wyll be ruled in nothyng
after them that be experte. But you attempte to
drawe all thyng after your fantasie without dis-
cretion. Wene you it was for nothyng/that wyse
men for bad you rule and gouernance of countreys:
and that saynt Paule byddeth you shall nat speke
in congregatyon and gatherynge of people: All
this saime meaneth/that you shall nat medle with
matters of realmes or cities/ your owne house is
a cite great inough for you: as for forthe abrode/
neither knowe you/ nor be you knownen. Thucydides
wolde nat that a good womā shulde be as moche
as praysed with the comen boyle: and moche
lesse dyspraysed. But he wolde she shulde be clerely
vknownen/ neither the comon fame to make any
mētiō of her. It is no great signe of honesty for a
womā to be moche knownen/ talked of/ and sōge of:
and to be marked by some speciall name in many
mennes mouthes: as to be called fayre/ or cocled e-
yed/ skypnt/ browne/ halte/ fatte/ pale/ or leane.
For these thynges in a good woman oughte to be
vknownen

Unknowne abroad / as we haue shewed in the booke
afoze. That withstanding ther be some that must
nedes be a brode / for they lyuyng / as those that
by & sell : whiche / if it were possible / I wolde nat
that women shulde be put to those businesses : and
if it must nedes be so / let olde women do them / or
maryed women that be paste myddle age. But if
yonge women must nedes do this / let them be cut
teise without flatterynge wordes / and shamfast
without presumption / and rather take losse in theyr
marchaundise / than in theyr honesty. I say this
bycause of some / whiche do intise biers to them
with excedyng flatterynge wordes. But Plautus
saith / it is no poynt mete for an honeste wyfe / but
for a harlotte / to flatter other men : Whose distap
tes with in a while whan men knowe them / they
eschewe as warlye as the meremaydes songe.
Shamfastnes shall gette a great deale more gay
nes / whom the byer shall coniecture bothe by the
face and conditions / wyll neither lye nor disceyue
them. A ryche marchaunte hath pleasure in pleas
ant wordes and merye consaytes : But yet fewe
wyll gyue money for them : and whan it cometh
to the marchaundise in earnest / no mā wyll belcue
suche wanton speche. But howe so euer these mat
ters be / let a woman euer haue this in mynde and
remembrance / that the only treasure of a woman
is honestye with shamfastnes. Howe seyng I
wolde haue an honest wyfe thus ordred at home /
you may easily perceyue / howe I do alowe / that
she shulde go to warre and hādle armour / whiche

I wolde nat she shulde ones name. And wolde to
god all christen men wolde lay them away. Nowe
that wydowe Judith is banished away / whiche
was but a shadowe and signification of thynges
to come / and with her continence and holynes cut
of the hed of Holopherne / that is to say / the deuyll.
Nowe Delbora / that iudged Israel / gyueth place
vnto the gospell of Christe : howe be it she dyd nat
helpe the people of god fyghtyng / so moche by coun-
saile and feates of warre / as by fastyng / prayeng /
and prophecieng : of the whiche .ij. women saynt
Ambrose / after that he had intreated in the boke
of wydowes / tourned his speche vnto christen wo-
men / sayeng : The churche ouercometh nat their
aduersaries power by secular armour / but with
spirituall armour : whiche be strong inough afore
god to distroy the fences and the heghtes of spiri-
tuall noughtynes. The armour of the churche is
faith / the armour of the churche is prayer / whi-
che ouercommeth the aduersary. A womā ought
nat to shewe forth the abroad any sygne of presump-
tion / disdain / or daynty stomacke / neyther by
wordes / countenaunce / nor pace : but all shall be
symple / and ryght forth / demure / sobre / and tem-
pered / and spiced with shamesfastnes. And bycause
the lyght myndes of some wyll be lyghtly sterred
with neuer so lytle a blast of honore / it is necessa-
rie to gyue them warnyng / to be more sad & wyse /
than to be moued with so lytle a wynde / or to be
ignorant / howe solisse and howe lytle worthy that
thyng is / whiche we calle honoure. What matter
maketh

maketh hit / whether thou be called Cornelia / or
maystres Cornelia : O tender harte / that wyl be
sturned with one sounde of a worde. Thou foole /
dost thou nat se / that thou arte no maistres for cal-
lynge so : Howe do they that calle women quenes
and Empressis / do they make them so / bycause
they calle them : The angell Gabriell called his
quene and lady but Marie by her name / and thou
disdaynest to be called by the name of one better
than thy selfe . What an ignorance arte thou in of
that thyng / whiche thou desyrest : For men vse to
call that woman theyr lady or maystres / that is
theyr peramoure . For she in dede is a mannes la-
dy and tyrant ouer hym / vnto whom he serueth
humbly and subiectly . Moreover what force is it /
whether thou syt or walke fyrste or laste : In some
countres the fyrste hath the preeminence / in some
countres the laste / and in some the myddel . Where-
fore this thyng is but made by mennes opinion /
and nat by nature . Therefore if thou wylte do af-
ter opinion / and content it / whan so euer thou arte
the forme / thynke thy selfe in that countrey /
where the forme be preferred . Whan thou arte
in the myddle / thynke thy selfe there where the
myddle hath the honour . And whan thou art the
last / suppose thou arte amonge them that mooste
esteme the laste . And so where so euer thou arte /
thou shalt thynke thy selfe well regarded . And a-
gayne on the other syde / lest thou shuldest waxe to
haute with thyne honour / whan thou arte in the
mooste honorable rowme / suppose thy selfe to be as
monge

mōge that people / where that place is the lowest.
Nowe as for goyng out of the way / for reuerence
to gyue another rowme / that is nothynge but as
the more myghty shulde suffre the weaker / or the
holle / fauour & lame / or the lusty and well lykynge /
the weake and sicke / or the empty the laden / or the
swyfte the sloo. And wenest thou ther is any other
cause / why me speke so gentilly vnto women / and
set so moche by them / and speke them so fayre / &
haue them in suche reuerence / but bycause that
lusty and strong nature doth handle dapnely that
other / whiche is weake and feble / where in neuer
so lytle an offence wolde sone entre / and be deape
imprynted / lyke as thynne and brittell glasses will
catche harme lightly. Therfore you get no honore
by your owne merites / but of other folkes curtesie
: no: you be nat honored bicause you deserue it /
but bycause you sore despyze hit. For whan men se
you be so geedy and desyrous to haue honour / and
that suche a small thyng deliteh you so moche /
men be content to do you that pleasure / and calle
you maystresses / and laugh vpon you / and speke
gentilly to you. For wordes be no great coste / they
gyue you & way / bycause it is no great let of theyr
tourney / & in the meane season yet they reste them
selfe. They let you the highest / for they can spt wel
inough by neth you : they gyue you the better ap-
pynted parte of the house / fyne clothes / golde / sil-
uer / precious stones / so do they to theyr children /
bycause they shall nat wepe. For they reken you
no wyser than chyldren : no: no more you be / as
longe

longe as you be moued with suche childishe thynges. And to be shorte / they lette you haue suche thynges / as they se displease you so moche / if you lacke them. And it is an honour and a prayse for the men / bicause they set naught by these thynges: but bicause they knowe you be of suche appetite / no man rekeneth you the more honorable / bicause you be honoured of the men / but rather rekeneth them curteise and gentyll / whiche do gyue honour vnto them / that they knowe be so lothe to lacke it. I am a man my selfe: nat withstanding / seyng I haue taken vpo me to teache you / euē for a fathers ly zeale and charite that I bere towarde you / I wil neither hyde nor dissimble any thing / that I shall thynke dothe pertayne vnto your instruction and lernyng. Therfore wyl I open vnto you euen our secretes. Therfore I wolde ye shulde vnderstāde / that we do but laugh at you and mocke you / with that bayne coloure of honour / and the more despyrus that you be of honour / y more we mocke you / and talke of you in derision / & gyue vnto you abundantly that pceiushnes / whiche you call honour. But we gyue hit nat for naught. For you gyue as gayne vnto vs no lyttle spozte and delectatiō with the folysshenes of your opinyons and fantasyes. Truly you vnderstāde nat / wher in / very honour dothe stande. It is becomyng to deserue honour / but nat to couete hit. For hit shulde folowe and ensue / & nat be hyred fore. Nowe it shalbe a signe vnto you / that you deserue honour / whan you be nat agreed to be vnrerarded. And this same thyng
i that

that we call honour / is of so frowarde nature and
dispositiō / that as philosophers write / a Crocodile
doth so / hit folowith them that flee / and flyeth
from them that folowe hit : and is sharpe to them
that be gentyll to it / and gentyl vnto them that be
sharpe vnto hit. Socrates sayth / there is no way
more redy vnto honour / than by vertue : the whiche
al only seketh for none honour / & yet fyndeth it.
Salust writeth / that Cato Utricensis had leauer
be good than sente good. Therfore saythe he / the
lesse that he sought for honour / y more hit pursued
vpon hym. Therfore the moste sure way vnto be-
rry honour is vertue / whiche neither can lacke ho-
nour / nor taketh indignatiō though it be dispised.
Flatterynge / glosynge / & fayre wordes / what
woma so euer rekeneth them honour and prayse /
is worthy for her folly to haue none other honoure
or prayse. And yet there be some so madde / that
though they knowe them selfe but flattered / yet
they wene they be praysed. What you wretches /
knowe you nat howe farre flattery differeth from
prayse: Wene you that is a prayse / whiche neither
the persō speketh with his harte : and you knowe
to / that it is false / that he sayth : and that he spea-
keth nat as he thynketh : but either to mocke you /
or to disceyue you with all: Beleue no man of your
owne goodnes better than your selfe. And she that
sercheth and knoweth her selfe well / fyndeth no-
thyng in her selfe at al / that is worthy any prayse:
But a mynde / whiche thynketh it selfe vnworthy
any prayse. If there be any goodnes / it cometh of
god:

god: and thanke hym therfore / gyue hym laudes
and thanke. But if there be any euyl it cometh of
our owne unhappynes. Wherfore the rebuke stan-
deth vnto our selfe / and the prayse pertyneth vnto
a nother. Nowe seying that worldly honour is
of so smal price / it is a poynt of a vile mynde / to en-
uie worldly thynges vnto any other body. And if
it be shame to enuie for honour / it is moche more
shame to haue enuie at other for money / clothyn-
ges / or possessions / for yet is honour better than
all they. Neither it is conuenient to haue enuie at
other for theyr beautie / or theyr welfare / or plen-
tuous temyng: these be the gyftes of god / as also
ther goodnes be / that folkes haue. Wherfore they
that enuie for these / seme nat to haue enuie at them /
that haue these thynges / but to blame god / whiche
so distributeth his benefytes. And me thynketh
there is no more cause / why they shulde be enuied /
that haue these / than they that carpe baggage on
a longe iourney. For what other thynges be the
goodes of this worlde / but a troublesome cariage
and gardeynaunce in this lyfe. Yea and worst of
all / they plucke doloure with their weight vnto the
erthe / myndes that be goynge towarde heuen.
But if enuie be eschewed / that shall that vice light-
ly be put away / whiche comonly ryseth of enuie /
that is sute / chydynge / scoldynge / and makynge
them selfe busye about other folkes matters / to
spie and serche what they do / what they say / howe
by what meanes they lyue. Whiche thyng none
honest woman will do / but suche as be shamelesse /

and worthy all kynde of rebuke: excepte they do
hit of charite / to helpe them & they lacke. For she
ought to helpe the poure man / and socoure the or-
phane childe. Happy is she / if that be her mynde:
of whom the prophet speketh in the psalme of this
wise: Blessed is he / that taketh vnderstandynge
and knowlege vpon a poure man: god shall deli-
uer hym in the euyl day: our lord shall save him
and quickene hym / and make hym happy vpon
erthe: and shall nat comitte hym to his enemies
wyl. Our lord shall socoure hym vpon the bed of
his sorrow: good lord thou hast serched vp all his
bed in the tyme of his infirmite.

**What the Wyfe ought to do at
home. The .x. Chapter.**

If the Wyfe haue skyle to rule an
house / with those .ij. properties / þe we spake
of before / that is honesty of body / and great loue
towarde her husbande / than shall all the mariage
be more welthe and fortunate: for without this
thyng of poynt / can be no encrease of house: & with-
out the other two / wedlocke can nat stande: but it
is rather a soze and a perpetuall tourment. A wo-
man of Lacedemon take ones prysoner in warre /
and asked of her conquerer what she coulde do: A
can sayd she / rule an house. Aristotle sayth / that in
house keepynge / the mannes duetie is to get / and
the womans to kepe. Wherfore nature semeth to
haue made them fearefull for the same purpose /

lest they shulde be wasters / and hath gyuen them
continual thought and care for lackyng. For if the
woman be ouer free / the man shall neuer gette so
moche as she wyll waste in shorte tyme: & so their
house muste nedes sone decaye. It is nat becomyng
myng for an honeste wyfe to be a great spender.
For they be lyghtly no great sparsers of theyr ho-
nesty / that be so large of theyr money / as Salust
saythe by Sempsonia / whiche set more prynces by
any other thyng / than she dyd by her worship or
her money. For a man coulde nat well perceyue /
whether she regarded lesse her money or her good
name. Howe be it / I wolde nat haue the woman
to be to great a nygarde of her goodes / or to let her
husbande to distribute his money vnto holy vse.
In so moche that what peny someuer cometh or
nes with in her coffre / shulde neuer fynde way out
agayne: as though it were locked in Labyrynth /
or Danaes toure: as many women do / whiche
haue no discreffion / howe they shulde saue & kepe a
thyng. Therfore the Ellens wolde take no womē
with them vnto that holy and religious lyfe / whiche
they ledde: bicause the womē coulde nat away
with that comonalte of goodes. For what so euer
a woman seeth ones in her hādes / she can nat suf-
fer it to go away agayne. Therfore let her vse her
householde to sobrenes and measure. For that is
more the womans duteye than the mannes. But
so yet / that she haue discreffion betwene measure
and auarice / and sobernes and nygarde shyppe.
For it is nat all one to lyue soberly / and be hungry.

Therefore let her be that her house holde lacke nat
neither meate nor clothe. In whiche poynte / I
wolde she shulde here Aristotles opinion. Ther be
sayth he .iij. thynges / worke / meate / and correcti
on : meate without correction and worke / maketh
them proude and wanton : and worke and correcti
on without meate / is a cruel entreatyng / and mas
keth the seruantes weake and feble. Therefore let
the wyfe gyue her seruantes worke to do / and
sufficient meate / as is a seruantes duetie. But
let her orde all thyng after her husbandes wyll
and commaundement : or at the least in suche wise
as she thynketh that her husbande wyl be content
neither be rough and harde with her meyn / but
gentyll and fauorable : and as saynt Hieronymus
sayth / more lyke a mother than a maistres : and
rather optayne reuerence of them with mekenes /
than rygorousnes. Whereunto she maye shortly
come by the wayes of vertue. For as for chiding /
braulynge / rayllynge / scoldynge / and fyghtynge / doth
neither cause auctorite nor reuerence / but rather
hyndreth them. But wysedome / discretion / sadde
conditions / and graunte of wordes and sentences /
bryngeth all thyng better to passe / than hedyng
and violence. For we feare more them that be wise
and discrete / than them that be angry and hasty.
And a quiet rule maye do more than rygorous.
For quietnes is of more auctorite than hasty bre
emnes. Howe be hit I wolde nat wyues shulde be
sluggyshe and slouthfull / but I counsaile them to
vse reuerent graunte / and neyther sytte so styll as
though

though they slepte / nor comaunde so foliſſhly / to
make them ſelfe naught ſet by / but to wake and
take hede / & be ſad without crueltie / ſharpe with-
out bytternes / diligent without rigorouſnes. Nei-
ther hate none of theyr houſeholde / if hit be nat a
naughty perſon. And if a ſeruaunt haue done lōge
ſeruiſe in her houſe / let her take hym none other
wyle than as her brother / or her ſonne. We loue
cattes and dogges / that haue bene nouriſhed any
while in our houſes: than howe moche more faith-
fully ought we to ſhewe that fauour vnto our euē
chriſten. Alſo ſeruauntes agayne on theyr partie
muſte be warned / to remembre the ſayeng of ſaint
Paule / that they do theyr duety diligently / meke-
ly / and buſomly / yea and merily to / and pleaſantly:
nor bable / nor murmoure agayne: neither ſhewe
any diſpleaſant countenaunce / leſte they leſe the
thanke of theyr labour / bothe afore god and man.
Alſo kepe theyr handes pure from pyckynge and
ſtealynge. In the whiche poynt all wyld beaſtis
be more kynde than many folkes. For what wilde
beaſte is ſo outrageous / that wil plucke away any
thyng of his prophet / by whom he hath be nour-
iſhed and brought vp: and quite hym with ſuche a
courne / of whom he hath had ſo many pleaſures.
Howe be it no body doth ſo / but they that be of vile
ſtomackes / and euen worthy to be bondes. There-
fore ſeruyng maydes ſhall loue and worſhip theyr
maiſters and mayſtreſſes / none other wyle / than
thoughe they were theyr fathers and mothers.
For the nouriſher and bynnger vp is as a father.

Let

Let the seruyng maydes neither saye nor do any
thyng where of the good wyfe of the house or her
daughters may take any example of yll. For ma-
ny tymes gyuyng yll example is worse than the
dede hit selfe. But nowe to speake of the wyues as
gayne. Obedience and seruice opeayned by fayre
meanes is more faithfull and pleasant than that
whiche is gotten with feare. For I wolde all feare
shulde be away but nat obedience. Let nat þ ma-
stres be ouer pleasant of speche to her men seruans
tes neither compenable and mery / nor vse moche
conuersacion with them / nor bolde none of them to
play and dalye with her. I wolde they shulde loue
her but yet nat loue her so moche as obey her. If
she wolde nat be feared of them as a maystres /
yet cause them to reuerence her as a mother. For
seruantes couet moche theyr libertie: and if a lyt-
tel be gyuen them they wil take more. I will nat
byd the man so straitly to be ware / that he make
nat his seruantes ouer homely with hym / as I
wyl the woman / whiche I wolde shulde nat be
moche conuersant amonge her seruantes / nor
medle moche with them / neither rebuke and cor-
recte the me / but leaue that for her husbāde to do.
Let her be all to gether amonge her maydes / whi-
che I wolde shulde be of honeste demeanour / and
chaste of body / where vnto þ maistres shall helpe
moche with her example: and also with teachyng
and shewyng / and diligent ouer lokyng / that no-
thyng be prouye vnto her howe her maydes lyue.
Let her laye remedies agaynst vice / as hit were
preserues

preserues agaynst sickenes. If she spie oꝝ suspecte
any that do nat orde them selfe well / noꝝ can nat
remedy it by chydyng oꝝ correction / put her out of
her house / foꝝ y poplon wyll sone infecte all that is
nigh about it. And the suspicious people th yketh
y maydes lyke theyꝝ maistresses. Howe ofte sayth
saynt Hieronyme / that the maistresses be iudged
and knowen by the maydens : In so moche that
there is a prouerbe amoge the grekes / that whel-
pes haue theyꝝ maistresses condicions. The yonge
men in Terence comecture the maystresses honest
lyuyng / by y maydes courte & neglyget apparel.
The poet Homer maketh mention / y wise Ulisses
after he came home / kyled the seruyng maydes
that hadde lyen with the wolwers / bycause they
both shamed and rebuked his house / & were thoe
cassions of icoperdie vnto the chastite of his wyfe
Penelope : but she her selfe dyd kepe her occupied
with those craftes that I spake of in y fyrst boke /
and kepte her seruauntes at theyꝝ worke . and so
did chaste Lucrece / whom y kynges sonnes foude
watchyng and workyng vpon wolle amonge her
maydes / whiche thyng a wyfe shall do more dili-
genly and busily / if any parte of the fyndyng of
her house be gotten there by. Solomon where he
praiseth an holy woman / sayth : She sought for
wolle and flaxe / and wrought by the counsaile of
her handes. Theano Metapontina / whan one as-
ked her / what wyfe was the beste / she answered
with a verse of Homer in this maner :

She that worketh on wolle and webbe /

And

And kepeth well her hus bandes bed.

By that diligence (saythe the wyle kynge) she is made lyke a marchandes shippe / bypnyngge her breade from ferre countre. And lest he shulde seme to call her a sluggarde / he sayth more ouer: And she rose by nyght / and gaue prayse vnto her house holde / & vnto her maydes / nat only worke but also recreation of theyr labour and refection: where of whan they haue had sufficiēt / she dealeth the reste in almose. She hath opened her hande sayth he / to the nedy / and raught her fyngers vnto y poure. A holy woman ought nat to set her mynde so soze on gatherynge of goodes: but that she distribute vnto poure folkes / & helpe them that haue nede: nor that nygardely / but largely: remembryng that she gyueth hit for her owne aduantage: and shall receyue moche more & better rewarde / bothe in this worlde / and in an other. The wise man sayeth: She shall nat care for her house / for feare of colde snowe: she shall nat feare / though she gyue a peny vnto a poure man / nat only nygardly / wyngynge it throughe her fyngers: but also with open hande largely: she shall nat feare: for by her diligence and occupieng of wolle / her house shal lacke nothyng / necessary for bothe wynter and somer: and all her householde shalbe arrayed in lynyed clothynge. For there is nothyng better in a house / than to be well fed and clothed: nat for pleasure / but for theyr necessite: nor delicatly / but profitably. Howe be it vertue is yll kepte / whiche is moued and intised with cōtrary examples nygh about. Therefore
let

let the wyfe her selfe fyrst of all / shewe example of
sober fare : and so shall she make her seruaūtes the
most easily to folowe the same : or els her seruaun
tes wyll thynke hit nat reason to require of them /
that she wyll nat do her selfe. And so shall she euer
haue them murmurynge and groutchynge to kepe
her commaundement. Therfore let her kepe her
selfe euer sober / nat so moche bicause of her seruaū
tes / as for her owne sake. For what a fylthy thyng
is drounkenes and glotony : The greatestt assay
lers of chastite & shamfastnes / and enemyes of ho
nest name. For every man wyll abhorre a drounkē
woman and a great gloutte / as an vnlucky signe.
Every man knoweth / that chastite standeth in ieo
perdie amonge excelle of meates. I wolde y wyfe
shulde be ignozāt of nothyng that is in her house /
but loke bpō all thyng often tymes / that she may
haue them redye in memorie : lest when she shall
haue nede of them / either she shall nat knowe of
them / or els haue moche trouble in sekynge of them.
Also consider in what cōdition and state her house
holde standeth : howe moche she may spēde : howe
moche she maye kepe : howe she may clothe : and
howe she may fede. For the wyse man sayth : She
hath consydered the wayes of her house. This di
ligence shall increase moche her house holde store.
I wolde she shulde be euer amonge her maydes :
whether they be in her kychene dressynge of meate /
or els spynnyng / or weauynge / or sowynge / or brus
shynge. For whyle the maistres is by / all thynges
shall be better done. And as the wyse men sayde /

Nothing shall better fede an hōse / or better tyle
the grounde / than the mayster and the maystres
to haue an eie to theyr householde store. There is
nothing that kepeth an house longer or better thā
doth a diligent eie of the good wyfe. And whā she
hath done this / let her be euer busy with her owne
worke / neither eate her breade idel. And thā doth
she obey god / whiche wold nat haue vs to eate our
breade without swette of our face. And than she fo
loweth the exāple & pcepte of saynt Paule / whi
che dyd nat eate his breade idle amonge them / bu
to whom he shewed the mysteries of our lorde / but
laboured and toyled day and nyght / as moche as
he hadde layfoure from the ministering of goddes
worde / and wrought still / bycause he wolde put
no bōdy to charge / often rehersynge and sayeng
that he was nat worthy to eate y refused labour.
The wyfe shall let no man come in to the house / ex
cepte her hus bande commaunde. Whiche thyng
also Aristotle byddeth. And whan her hus bande
is forthe adores / than kepe her house moche more
diligently shutte. And yet as Plautus sayth / it is
conuenient for a good woman to be all one / both in
her hus bandes absence and pcesence. And bicause
the busynes and charge with in the house lyeth vs
pon the womans bande / I wold she shulde knowe
medicines and salues for suche diseases as be co
men / and rayne almost dayly : and haue those me
dicynes euer prepared redy in some closette / wher
with she may helpe her hus bande / her lytle chyl
dren / & her house holde meyn / whan any nedeth /
that

that she nede nat ofte to sende for the phisition / or
by all thyng of the potycaries. I wolde she shulde
knowe remedies for suche diseases as come often /
as the cough / the murre / and gnawynge in the
bealy / the lax / costynes / the wormes / the heed
ache / paynes in the eyes / for the agewe / bones out
of ioynt / and suche other thinges / as chaunce daye
ly by lyght occasions. More ouer / let her lerne to
knowe / what maner diet is good or badde / what
meates is holsonne to take / what to eschewe / and
howe longe / and of what fassion. And this I wold
she shulde lerne / rather of the experience and vse of
sad and wyse women / than of the counsaile of any
phisition / dwellinge nigh about : and haue them
diligently wryten in some lytle booke / and nat in the
great volumynes of phisycke. A vertuous wyfe /
whan she hath ryd her household charge and bus
synes / shall euery day ones / if she may / or at y least
on the holy dayes / get her selfe in to some secrete
corner of her house / out of compaigne : and there /
for a while / lay a parte out of her mynde al care and
thought of her house : and therewith a quiet mynde
gatherynge her wittes and remembraunce vnto her /
dispyse these wordely thynges as tryffels / frayle /
and vnshure : and that soone shall vanishe away :
and bicause / the length of our lyfe is so shorte / and
passeth so swifely / that hit semeth nat to be led a
waye but plucked away / neither to departe / but
flye away. After this / let her lyfte vp her mynde
vnto the studye and contemplacyon of heuenlye
thynges / by some holy redynge : than confesse her

synnes vnto almighty god / and desyre mekely per
done and peace of hym: and pray fyrst for her selfe:
and than / whan she is in more fauour with god /
for her hus bande: and than for her chyldren: and
after for all her house holde: that our lord Iesus
of his grace wolde inspire good mynde in to them.
Saynt Paule / the messenger of almyghty god /
where he informed and taught the churche of the
Corinthians / begynnyng sayth in this wyse: If
any man haue a wyfe that is an infidell / if she be
content to tary with hym / let hym nat put her as
wayne. And if any Christen woman haue an hus
bande an infidell / if he be cotent to dwell with her /
let her nat go from hym. For the man / that is an
infidell shall be blessed by his faithfull wyfe: and
the woman / that is an infidell / shall be blessed by
her faithfull hus bande. For what canste thou tell
woman / whether thou shalte be cause of thy hus
bandes saluation: Or what canst thou tell man /
whether thou shalte be cause of thy wyues salua
tion: Whiche sayeng prayneth partely vnto pra
yer. For as saynt James sayth / the continual pra
yer of a good mā or a good womā may do moche:
and partely vnto the example of lyuynge. Whiche
thyng saynt Peter the apostle sheweth / where he
saythe: Lyke wyse women / be you suggettes vnto
your hus bandes / that they that will nat beleue
the worde / may be wonne without the worde / by
theyr wyues conuersacion / whan they consyder
your demeanour in holy feare. I haue redde of
many Christen women / whiche by their meanes
haue

haue brought their husbandes vnto holy and ver-
tuous luyng: as Domitia / whiche amended her
husbande Flavius Clemens / kynseman vnto the
emperour Domitian: and Clotildis / wyfe vnto
Clodouius the kynge of fraunce: and Juguldis /
wyfe vnto Hermogillus the kyng of Gothia: and
many other women moos / whiche haue brought
theyr husbandes to good order and vertue.

Of children and the charge and care about them.

The. xi. Chap.

Fyrst of al / if thou beare no children /
take it with a picient & a cōtēt mynde: & in
maner reioyse / y^e thou lackest y^e incredible payne &
busynes. There is no place here to declare / what
mysery she must suffre / while she is great: what
doloze and perell / whan she laboꝛeth. More ouer /
what weepnes & care she hath in the nourishyng
and byngyng bp of them / lest they shulde ware
yll / or any mysfortune by chaunce them: what cō-
tinual feare she hath / whyther they go: what they
do / lest they do or take any harme. Verily I canne
nat expresse y^e cause of this great desyre / that wo-
men haue to beare children. Woldest thou be a mo-
ther: wher to? That thou mayst replenysh the
worlde: as who say / the worlde coude nat be filled /
excepte thou byngge forth a lytell beast or two:
or elles that god coulde nat reyse chyldren vnto A-
braham of these same stones. Be neuer carefull in
the

the house of god / howe hit shall be fylled : he wyll
prouide well inough for his house / that it shall nat
be emptie . But parauenture thou fearest the res
buke of barēnes . Thou arte a chrysten woman.
Therfore vnderstande / that nowe this sayenge is
past / Cursed be that woman in Isracell that is bar
ren . Thou lyueste nowe vnder a lawe / where in
thou seeeste virgunte preferred aboue maryage :
and herest the sayeng of thy lord : Wo be vnto wo
men / that be great and beare chylde : and blessed
be they / that be baren : blessed be y wombes that
beare nat / and the breastis that ggeue nat souke.
Howe canst thou tell / whether god wyll haue the
to be one of those happy and blessed womē : Howe
moche moze shamfully dyd the woman of Flaun
ders / whiche had be married almost fyfty yere / and
neuer had childe / and after that her husbāde was
deed / maryed vnto a nother man / layeng only for
her cause / to proue whether the faute was in her
selfe or in her husbāde / that she had no chylde .
Wherfore she was worthy to beare a chylde with
great payne and werpnes : and in her labour to
be delpyered of her chylde and her lyfe both / with
extreme tourment . Howe be it I can nat tell / whe
ther she had any other cause to marre agayne / at
the least wyle she layde that / whiche semed moste
honest in the eares of the solishe people . Paraue
ture thou woldest sayne se chylde comen of thyn
owne body : Shall they be of any other fassyon tro
west thou / than other chylde be : and thou haste
chylde of the cite / and also all other Chryste chyl
de

dyen / whom thou mayst beare motherly affection
vnto. And thynke that they be all thyn. For so the
lawe of mankynde doth exorte the / and our faith
commaundeth. Wher to haue you so great a desyre
of chyldren you women? For if the cares and sor
rowes / that chyldren cause vnto theyr mothers /
were paynted you in a table / there is none of you
so greedy of chyldren / but she wolde be as sore aferde
of them as of deth: and she that hath any / wolde
hate them lyke cruell wyld beastes / or benymous
serpentes. What ioye / or what pleasure can be in
chldren: whyles they be yonge / there is nothyng
but tediousnes: and whan they be elder / perpetus
all feare / what wayes they wyl take: if they be ill /
euer lastyng sorowe: and if they be good / there is
ppetual care / lest they shulde dye / or some harme
bechaunce them: and lest they shulde go away / or
be chaüged. What nede me to byng in Octauia /
syster vnto Augustus / for an example: I wolde
there were nat so many examples / as there be / of
suche as haue be made of welthy & fortunate mos
thers myserable / and pyned away / and died for sor
rowe. More ouer / if thou haue many / than haste
thou greater care / where the birth / yfynnes of one
shall wype away all the ioye that thou hast of the
reste. And this I meane by the sonnes. Nowe to
speake of the daughters / what a tourment of care
is hit to kepe them: And in maryeng them / what
payne shall she haue: besyde this / yf fewe fathers
and mothers seeth good chyldren of theyr owne.
For very goodnes / whiche is neuer without wyses

done /

dome / contenteth nat but in discreate age. Plato cal-
leth hym happy / that may attayne in his last age
vnto wisedome and good lyfe. But whan the chil-
dren be of that age / fathers and mothers be tour-
ned to doubt. O vnkynde woman / that doste nat
reknowlege howe great a benyfite thou haste had
of god / that either neuer dyd beare children / or els
loste them before the tyme of sorowe : Wherfore
Euripides sayd full well :

She that lacketh children

Is happy of that mysfortune.

Therfore thou that bearest nat / put nat y faulte
of thy barennes in thy hus bande : for the faulte is
parauenture in thy selfe : whiche arte condemp-
ned to be baren / either by nature or by the wyll of
god. And greattest philosophers agre in this opi-
nyon / that women beare no children more longe of
them selfe than of theyr hus bandes. For nature
neuer brought forth but very fewe baren men /
and many women. And that vpon great consydes-
ration / bicause there is more losse in the barennes
of the man / than of the woman. For there cometh
more increas in generation by the man / than by
the woman. Wherfore woman / if the barennes be
in the / thou doest vngraciously in vayne : for ther
shall neuer man get the with chylde. And so thou
conceuest many vngacious dedes in thy mynde :
but thou shalte neuer conceyue any frute in thy
wombe. And many tymes by the righteous pro-
uision of god / vnknewen vnto vs / there cometh
none issue in mariage. For lyke as hit is y gyfte of
god /

god/ that good chylde be hade / so is it his gyfte/
that any chylde be had at all. Therfore to seke a
ny other remedy than by prayer/ is nat only super
fluous/ but also a cursed dede. Therfore aske chy
ldre of god/ & that good chylde. For if thou haue an
ill chylde/ it were better beare a snake / or a wolfe.
Therfore aske thou a chylde as Anna/ wyfe vnto
Helcane/ dyd aske: whiche by prayer/ wepyng/ and
holy luyng optayned a sonne/ a prophet and iuge
of Israell/ called Samuell: lyke as the other An
ne/ wyfe vnto Joachim/ whiche trustyng holly in
god/ bare Mary the quene of the worlde/ vnto mā
nes saluatiō. Also Elisabeth/ wyfe vnto zacharie/
whiche had be baren / brought forth saynt Iohn/
the messynger of our lord: whiche gate many a
childe vnto Christ: aboue þ whiche saint Iohan/
there was neuer man borne of woman. Our lord
gaue Isaac the image of Christe/ & þ begynner of
ij. great nations of people/ vnto Sara in her olde
age: whiche was nat discontent with her barren
nes/ in that tyme / whan barrennes was rekened
a great shame. The angell of our lord shewed vs
to the wyfe of Hanna/ a good and a chaste womā/
that Sampson shulde be borne of her/ the iudge
and delyuerer of Israell. Suche chylde do they
optayne/ that so aske. For they that be conceived
of synne and wickednes / can be naught elles/ but
vngreatiousnes. The wordes of the angell vnto
Sampsons mother be these. Thou arte bare and
without chylde: howe be it thou shalt conceyue
& beare a sonne. Therfore se thou drynke neyther

toyne nor ale / nor eate any vnpure thyng. For thou
shalte conceyue and beare a sonne / whose heed no
raser shall touche : for he shalbe blessed of god from
his babes age / & from the wombe of his mother :
and shall begynne to deliuer Israell out of the hāds
of the philystyns. These wordes put me in res
membraunce now / to gyue women with childe
warnyng / that so longe as they be great / they nei
ther eate so moche to take surfet of / nor drynke to
be drounke with. For many chylden haue after
wardes bled yf same thynges / that their mothers
delited in / whā they were with chylde with them.
Nowe for to declare / what diligence ought to be
gyuen to chyldren in the byngynge bp of them /
were to longe to be comprehended in this boke / if
I shulde teache euery thyng at large. Wher of ma
ny counnyng men / both of olde tyme & late / haue
writē moche in bookes / made purposely for yf same
matter. I wyll touche a fewe thynges / yf me thys
pertayne vnto the duetie of a wyle house wyfe.

Fyrste of all / let the mother reken her chyldre to be
all her treasure. There came vpon a tyme a great
ryche woman vnto Rome / out of the countrey of
Campanya / whiche was hosted and lodged with
the noble womā Cornelia / wyfe of Gracchus : ther
this ryche woman shewed out her great treasure
vnto Cornelia / abundaunce of syluer and golde /
ryche raymentes / and precious stones : whiche
whan Cornelia had praysed / thā desired this wo
man of Campany / that she wolde do so moche as
gayne / as she we her treasure : Cornelia answered /
that

that she wolde do so at nyght. For we were her children gone to schole / and were nat yet comen home. So at nyght / whā the chylde were comē home / she shewed them vnto this womā / and sayd : these be my chiefe treasure. A nother tyme a certayne woman of Jonia / made great boiste and shewe of glorious clothes / of great price and goodly worke / Cornelia sayd : this woman maketh great boiste of her clothes / but my foure sonnes / indued with all kynde of vertue / be vnto me in steade of precious clothes / with costly worke / and all treasure. Therefore in keepyng of this treasure / and increasyng it / there is no labour to be refused. Loue shall make all labour lyght and easie. wherfore she shall nourish the them with her owne mylke : and obey the commaundement of nature / whiche gyuyng .ii. breasts with mylke / vnto euery woman deliuered of childe / semeth to crye and byd euery woman / that hath borne childe / to kepe childe as other luyng creatures do. Also that wyse and liberall mother of all thyng / Nature hath tourned all that blode / whiche wente vnto y nourishment of the childe / whyle hit was in the mothers wombe / after that the chylde is borne / she sendeth hit vppe vnto the breasts / tourned in to whyte mylke / to nourish the childe with all : neither forsaketh the tender babe / after that it is borne / but nourisheth hit with the same fode / where of she hath made it. But I haue spoken inough of this matter in the booke afore. After wardes / if the mother can skyll of leryng / let her teache her litle children her selfe / that

they maye haue all one / bothe for theyr mother /
theyr nouryse / and theyr teacher. And that they
may loue her also the more / and lerne with better
corage / and more spede / by the meanes of þe loue /
that theyr teacher hath towarde them. As for her
daughters / she shall besyde the lernyng of þe boke /
instructe them also with womens craftes : as to
handle wolle & fere / to spynne / to weaue / to sowe /
to rule and ouer se an house. Neyther a vertuous
mother ought to refuse lernynge on the boke / but
nowe and than studye and rede holy and wyse mē-
nes bokes : and though she do it nat for her owne
sake / at the least wyse for her childe / that she may
teache them / and make them good : As Euridice /
whan she was of great age / sette her selfe vnto ler-
nyng / and study of philosophy / onely to the intent /
that she myght teache her children : and so she did.
For the babe fyrste hereth her mother / and fyrste
begynneth to enforme her speche after hers. For
that age can do nothyng it selfe / but cōterfet and
folowe other : and is cōnyng in this thing only.
She taketh her fyrst conditions and information
of mynde / by suche as she hereth / or seeth by her
mother. Therfore it lyeth more in the mother / thā
men wene / to make the conditions of the children.
For she maye make them whether she wyll / very
good / or very badde. Nowe howe she shall make
them good / I wyll geue a fewe shorte rules. Let
her geue her diligence / at least wyse bycause of her
children / that she vse no rude and blounte speche /
lest that maner of spekyng take suche route in the
tender

tender myndes of the children / and so growe & in-
crease to gether with theyr age / that they can nat
forget it. Children wyll lerne no speche better / nor
more playly expresse / than they wil their mothers.
For they wyll counterfete both the vertue and the
vice / if any be in it. James / the kyng of Aragon /
after that he had wonne my countre Valence / out
of the handes of the Agarenes / whiche inhabited
the cite that tyme / he droue out the people / and
commaunded men of Aragon / and womē of Iler-
da to go dwell in hit. So the children that came of
them bothe / with all theyr posterite / kepte theyr
mothers language : whiche we speke there vnto
this dape. For the space of more than .ii. hundred
and .l. yere. Tyberius Gracchus / & Gayus Grac-
chus / were counted the most eloquent mē of Rome /
and they lerned it of their mother Cornelia / whose
epistols were red in the olde worlde / full of pure elo-
quence. Istrina the quene of Scythia / wyfe vn-
to kyng Aripithis / taught her son Syles y grecke
tonge. Also Plato commandeth / that nurces shall
nat vse to tell vnto children bayne and tryflyng fa-
bles. This same thyng is to be charged vnto the
mothers tonge. For by the reason of suche byrn-
gynge vp : some / after they be come to sadder age /
haue suche chyldeyshe and tender stomackes / that
they can nat abyde to here any thyng of wisdomie
or sadnes / but delyte all to gether in bokes of pe-
uyshe fables / whiche neither be true / nor lykely.
Therefore mothers shall haue redy at hande pleas-
sant histories and honest tales / of the commendatiō
of vertue /

of vertue / and rebuynges of vice. And lette the
childe here those sp^{er}s: and whan it can nat yet tell
what is good and what is badde / it shall begynne
to loue vertue and hate vice: and so growe bp and
waxe with those opinyons: and shall go about to
be lyke vnto them / whom he hath harde his mo-
ther comende: & vnylike vnto those / who she hath
disprayed. The mother shall reherse vnto them
the laudes of vertue / and the dispraye of vice / and
repete ofte tymes / to dryue them in to the childres
remembraunce. I wolde she shulde haue some ho-
ly sayenges and preceptes of luyngge comunely
in vse / whiche harde diuerse tymes / shall at y^e laste
abyde in the childrens remembraunce / though they
gyue no hede vnto them. For children rounne vnto
theyr mother / and aske her aduise in all thyng:
they inquire euery thyng of her: what someuer
she answereth / they beleue and regarde and take
it euen for the gospel. O mothers / what an occas-
sion be you vnto your children / to make them whe-
ther you wyll / good or badde: Than shulde ryght
and good opinyons / and the pure fayth of Christe
be enfunded in to theyr myndes / to dispise riches /
power / honour / pompe / nobilitie / and beautie / and
to reken them for vayne and folishe thynges: but
iustice / deuotion / boldenes / cōtynence / counnyng /
mekenes / mercye / and charite with mankynde / to
reken these thynges goodly / and worthy to be re-
garded and vled: and to couete them the true & sure
goodes. Neither to haue in honour suche men / in
whom those thynges be / that we spake of before /
but

but in whom these be. What someuer shall be spoken of any man, or done myself, wyttly, or honestly, let her prayse it vnto them. And what someuer any mā hath done leudely / subtylly, falsely, shamefully, wickedly, vngreatly, rebuke that soze. Whan she embraseth her chylde and kysseth it, and wyll pray hit some good lucke / let her nat pray of this fassion: God make the rycher than euer was Cresus, or Crassus: god make the moze honourable, than euer was Pompeus or Cesar: god make the moze fortunate thā euer was Augustus. But let her praye on this fassion: Christe gyue y grace to be good and continent / and to dispye fortune of the worlde, to be vertuous, and folowe his steppis to do after saynt Paule / and make the moze iuste thā euer was Cato / holper thā Socrates or Seneca, moze counnyng than Plato or Aristotle / or moze eloquente than Demosthenes or Cullius. These let her reken for great thinges, and to be despyed. These let her seke and wyshe for, that wold pray for good thinges. Let y mother neuer laugh at any worde or dede of the chylde, done leudely, shamefully, noughtly, wantonly, or piertely, nor kysse it therfore. For childre wyll lyghtly blesse themselves vnto suche thynges, as they se be pleasant and delectable vnto theyr father and mother: nor will nat loue them, after they be comen to mannes or wamāns estate. Therfore the mother shall correcte the chylde for suche doynges: and let it knowe that it neither doth well, nor she is nat cōtēt therwith. And agayne on the other syde, let her embrace and
m kysse

kynde it / whan so euer it doth any thyng that is a
sygne of goodnes. The stoicke philosophers say/
that ther be certayne fyres or sedes / whether you
wyl call them bredde by nature in vs / of y same
iustice / in the whiche that fyrst father of mākynde
was made by almyghty god: that littell fyr / if it
myght encrease in vs / it wolde byngge vs by vnto
the perfeccion of vertue / and blessed lyuyng. But
it is drowned with corrupte opinions and iugemē
tes. And whan hit begynneth to lyght and flame
by a littell / it doth nat only lacke nourishment/
but also is quēched with cōtrary blastis of wynde.
Fathers and mothers / noutres / scholemaysters /
kynsfolkes / frendes / acquayntance / and the com
men people / whiche is a maister of great errour /
all these do that they can to plucke by those sedes
of vertue by the routes / and to ouerwhelme that
littell fyre / as sone as it begynneth to appere. But
all they regarde ryches moche / and gyue honour
vnto nobilitie / and reuerēce vnto honour / and seke
for power / and prayse / beautie / & worship pompe /
and folowe pleasures. But they trede pouertie vnder
fete / and mocke symple mydes. They suspecte
deuotion / and hate counnyng: and all kynde of
vertue they cal folly. And whā someuer they pray
for any thyng / they wishe for those that I spake
of before. But if any body ones name these other
thynges / they abhorre them as vnlucky signes.
And therfore theselye vnder fete / and be dispised.
Neither any man applyeth hym selfe vnto them:
but those other thynges be in regarde and price:
and

and all men rounneth vnto them. For where of I
praye you comneth this / that we haue so many
leude felowes and soles / and so fewe good & wyle
men: Whan that the good nature of mankynde
is more inclined of it owne selfe vnto vertue / than
vnto vice. Therfore a good wyfe shall withstande
these corrupted opinions / with other better / and
more mete for Christen folkes: and shall nouryshe
vp in her children that lyttell fyre / that I spake of
before: and water those sedes with the droppes of
good teachynge / that the fyre maye rylse vp vnto
great lycht / and the sedes vnto moche and good
corne. Let her nat breake the strength both of theyr
bodies / theyr wittes / and vertue / with wantō and
daynty byngynge vp. I haue sene very fewe men
come to great pofe of either lernynge / witte / or ver
tue / that had be depntly brought vp. Neither the
bodies can come vnto their due strength / whā they
be febled with delicate keepynge. And so whan mo
thers wene they saue their childre / they lese them:
and whan they go about to kepe them in helthe &
strength / they folysshly mynyshe both their helth
and theyr lyfe. Let them loue theyr chyldren well /
as conuenient is and spare nat. For who wolde
eyther anill or dyspryse the lawe of nature: Or
what a crueltie is hit / nat to loue them that thou
hast bozne: But yet let them hyde their loue / lest þ
children take boldenes ther vpon / to do what they
lyste. For lette nat loue stoppe her to punyshe her
children for theyr vices / and to strength their bodi
es and wittes with sadde byngynge vp. For you

mothers be the cause of mooste parte of ylnes amonge folkes: wherby you maye se / howe moche your children are beholdyng vnto you / whiche induce noughty opinions in to them w^{ch} your folye. For you haue the byrgyng bp of them: and you alowe theyr vnchristyenes. And whan they be goyng vnto high vertue / and abhorre the ryches of the worlde / and the pompe of the deupll: you with your weppnge / and sharpe rebukynge / call them backe agayne into the deuplles snates: bycause you had leauer se them ryche than good. Agrippina mother vnto the emperour Nero / whā she had asked south sayers of her sonne / whether he shuld be emperoure / yea sayd they / but he shall kyll his mother: let hym kyll her sayd she / so that he may be emperour. And so he both was emperour & kyll led her. But whā it came to y^e popnt / Agryppina wolde nat gladly haue bene kyled / and repented that her son had thempyre. Fynally you / through your cherisshyng wyl neither let them take labour to lerne vertue: and haue a pleasure to fyl them full of vices with delicatenes. Therfore many of you wepe and wayle (for I speke nat of all) and be well punysshed and worthily in this lyfe / for your madnes. Whan you be soyr to se your chyldren suche as your selfe haue made them. For you be loued of them agayne / whan they perceue them selfe vnloued of all other for your loue. There is a certayne tale of a ponge mā / whiche whā he was led to be put to deth / desyred to speke with his mother: and whan she came / layde his mouth to her eare /

care/and boote it of: And whā the people that were
by rebuked hym: callg hym nat only a thefe/ but
also cursed / for so entreatynge his mother / he an-
swered agayne: This is the rewarde for her byn-
gynge vp. For if she / sayd he / had corrected me for
stealyng my felowes boke out of the schole / whiche
was my fyrst thefte: thā had I nat proceded vnto
these mischeuous dedes. But she cherished me/
& kyssed me for my doyng. Nowe where to shulde
I reherse the madnes of those mothers / that loue
better those children / that be foule / croked / leude /
dullardes / sluggish / droukerdes / vnruely / and
folishe / than those / that be fayre / byrght / coun-
tyng / quicke witted / inuentpue / sober / treatable /
quiet and wyle: Whether is this an errour of fol-
kes myndes / or a punishment of god / deserued
for their syns / to make the to loue suche thynges /
as be worth no loue: Dūme beastis cherpshe e-
uer the fayrest of their whelpes / or byrdes / & light-
ly hit is a sygne of good proffe in them / whan the
dāmes make moche of them. Also hūters knowe
that that shalbe the best dogge / whiche p damme
is most busye about / and for whom she careth the
moste / and carieth fyrst in to her lytter. But in mā-
kynde that is the moste vile and the least worthe /
that the mother loueth most tenderly. If you will
be loued in dede of your children / and specially in
that age / whan they knowe what is true and holy
loue / thā make them nat to loue you ouer moche /
whan they knowe nat yet what loue is: but sette
more by a spiced cake / a hunnpe combe / or a pece of

sugare / than by both father and mother. No mo-
ther loued her childe better thā myne dyd me: nei-
ther any chylde dyd euer lesse perceyue hym selfe
loued of his mother than I. She neuer lyghtely
laughed vpon me: she neuer coked me: and yet
whā I had ben. iij. or. iiii. dayes out of her house/
that she wyl nat where she was almost soze sicke.
And whan I was comen home / I coude nat pers-
ceyue that euer she longed for me. Therfore was
ther no body / that I more fled / or was more lothe
to come nyghe / than my mother / whan I was a
childe. But after I came to yonge mānes estate/
there was no body / whom I delited more to haue
in syght. Whose memoꝛye nowe I haue in reues-
rence / & as ofte as she cometh to my remēbraūce /
I embrace her with in my mynde and thought /
whan I can nat with my body. I had a frende at
Paris / a very well lerned man: whiche amonge
other great benefites of god / rekened this for one:
that his mother was deade / that cherished hym
so wonderously: whiche (sayd he) if she had lyued /
I had neuer come to Parys to lerne: But had syt
styll at home all my lyfe / amōge dicyng / drabbes /
delycates / and pleasures / as I begounne. Howe
coude this mā loue his mother / that was so glade
of her deth? But a wyle mother shall nat wylle
for pleasures vnto her childe / but vertue: nor for
ryches / but for counnyng / and good fame. And ra-
ther for an honest deth / than for an vncomy lyfe.
The women of Lacedomon / had leauer their sons
shulde dye honestly for the defence of theyr
countrey /

cositrey / than fle to saue theyr lyues. And we rede
in histories / that many of them haue kylled with
theyr owne hādes / theyr sonnes / that were cōwar
des and dastardes / pronouncyng these wordes:

This was neuer my sonne /

Floz bozne in Lacedemone.

Sophia / whiche had .iiij. goodly daughters / nas
med them with .iiij. names of vertue / hope / faith /
and charite / and was very glad to se them all dye
for the honour of Christe / & buried them her owne
seife / nat farre from Rome / in þ tyme of Hadryan
themperour. Let nat the mothers be so diligēt in
teachyng theyr chyldren craftes to get good by /
as to make them vertuuous. Neither shall bydde
them take exāple of suche as haue gathered mo
che goodes in shoyte space: but rather of suche as
haue comen bnto great vertue and goodnes. The
people of Megara is dyspraysed / and nat without
a cause / for teachyng theyr chyldren nygardshippe
and couetysse: and in stede of honest chyldren / made
them sparynge bonde men. Wherfoze they caused
suche thynges / as we se chaunseth now adayes /
that with byddyng them so ofte / seke for good / get
good / increase theyr good / and gather good by all
meanes / they caused theyr chyldre to do myschiese
& vngyratious dedes. The whiche faute is a great
parte in the fathers and mothers / whiche be cōū
saiours / causers / and setters vpon / and as good
reason was / whan the chyldren coulde fynde none
other wayes to come by ryches / they robbed their
fathers and mothers. And if they sawe that all
was

was so well and closely layed by / that they coulde
nat come by it / than begoune they to hate theyr fa
thers and mothers / and wyshe for theyr dethe /
and seke meanes to rydde them away. And hit is
playnly knowen / that many haue poysoned theyr
fathers & mothers / bycause they thought to lōge /
to tarry tyll they dyed for age. Often tymes they
rebuke theyr fathers and mothers of theyr owne
vices / as though they had lerned them by theyr
example or neglygence. For the vnthyrty yonge
man / whiche had an vnthyrty father / sayd of this
falspon : I wyll impute myne vnthyrstynes vnto
my father. For I was nat brought vp with sad de
meanour / neither vnder the lalwe of a well ordered
house / whiche mought haue instructed my ma
ners better / & plucked me from those vices / that
myne age was inclined to. But whan that fyrste
age of children ought to be holden vnder / & kepte
in by sad order yng / lest it fall vnto vice / through ou
er moche libertie / from whiche it wyl be harde to
plucke them agayne : and as the wyse man couns
sayleth / neuer haue the rodde of the boyes backe :
specially the daughters shulde be handled with
out any cheryshyng. For cherishyng marreth p
sonnes / but hit vtterly distropeth the daughters.
And mē be made worse with ouer moche libertie /
but the women be made vngentious. For they be
so set vpon pleasures and fantasies / that excepte
they be well bydded and kepte vnder / they counne
on heed into a thoulāde myscheffes. Nowe howe
the daughters ought to be brought by / I haue

shewed

shewed in the booke afore. Therefore y^e mother shall
rede hit / bothe bycause there be many thynges
pertaynyng unto maryed women / and bycause
it is the mothers duetie / to se that the daughters
do that we teache there. And whan the mothers
haue provided as well as they cā by wordes / that
no foule / vncomely / or vnclenly thyng / or ieoper-
dous / or vngratulations abyde in the chldes mynde /
than shall they provide mooste of all / both by exam-
ple and dedes / that the childe se nothyng / whiche
can nat be counterfeted & folowed without shame.
For as I sayd before / y^e age is euen almost lyke an
ape / and doth nothyng of it selfe / but all by coun-
terfetyng of other. And though the fathers and
mothers by theyr auctorite and loue / and also com-
maundement / put the ill examples of other folkes
out of the chldrens myndes / yet they can nat re-
buke that they do them selfe : or though they wold
rebuke it / yet wyl nat children be so moche moued
with that / that they here / as with that / that they
se. Wherefore y^e poet Iuuenall sayth full well / that
therexamples of fathers & mothers / may do more /
than a great deale of warnyng and teachyng / of a
great sorte of maisters : for they shal do them more
hurte by the example of one ill dede / thā they haue
done them good by moche holy counsaylyng. And
therefore the aforesayd poet counsayleth wylfely in
the .xiii. Satyre / on this maner :

Let nothyng / that is fylthy to speke or se /
Come nere those doers / wherin children be.
Awaye with songes of baudes / wenchys lpght /

n And

And scoffing iauels that walken all nyght.
Thou shuldest gyue children great reuerence/
If thou go about any inconuenience.
Nor set at lyght a childe's yeres and age:
But whan thou fallest in to outrage:
Yet for thy lyttell childe whiche is in syght:
Refrayne that foule acte with all thy myght.

Celius Plinius displayeth Rumpdia Quadrā
tulla / bicause she kepte and cherished players and
iesters / more than was conuenient for a noble wo-
man. Nat withstandynge he comendeth the olde
womā's wysedome in this poēt / bycause she wolde
nat suffer her neuewe Quadratus / to loke vpon
her players / neither with in her house / nor in the
comon playeng place. And whā someuer she wold
here them / or was about to take her pastyme in
playeng at the chescis / she bled to commaunde her
neuewe to go his waye and studie his boke. The
same afore sayde Plinius / gyueth great thanks
by a letter vnto Hyspula his wyues aūte / bycause
she had brought vp and instructed his wyfe with
good lernynge / whiche neuer sawe any thyng in
her aūtes house / but honest and vertuous . and
no doubte / moche more diligence ought to be gyue
about the daughters / that nothyng blotte theyr
demurenes / chastite / or sadnes / bycause these thy-
ges be required more perfite in a woman than a
man. And the females in all kyndes of beastis do
folowe example moste wittylly / and euer more rede-
ly and more perfetely the vices / whiche thyng the
male doth also. Wherfore she will lyghtly do that
whiche

Whiche she seeth her mother do / or any other wo-
man that she seeth regarded of folkes. Neither she
can refrayne her selfe / if she haue their example for
auctorite. Wherfore in suche countres / where the
noble and gentyll women be badde / there be but
fewe of the lowe degre and comunaltie good. And
than they that be brought vp of yll women / be nat
lyghtly any other them selfe. Howe be it þ daughter
resembleth nat so moche her mother / as her þ
hath brought & nourished her vp. Wherfore many
bastardes / whiche haue be brought vp with theyr
graunmothers on the fathers syde / beyng vertus
ous womē / haue gone out of theyr mothers kþde /
and folowed the lyfe and holines of their graūmos
thers / that nourished them. Cato thelder / banys
shed Caius Manlius out of the senate house / by
cause he kyssed his owne wyfe / his daughter bes
ynge by. For that ignozant age vnderstādeth nat /
wherfore euery thyng is done / but it wyll represet
the same actis / lyke as a glasse representeth the
fassions of bodie / set afoze it / but nat in the same
condition. Whiche thyng the most wyse and holy
man Eleazar vnderstandyng / whan he was com
maunded by þ statute of kyng Antiochus / to eate
swynes fleshe / and refused it / and was counsailed
by pagannes that were his frendes / at least wyse
to make countenaunce / as though he dyd eate it /
that he myght vnder þ coloure escape / as though
he had obeyed the kynges will / he made answer
that he had leauer dye / than do any thyng that
myght gyue yll example to yonge folkes / & spake

unto them in these wordes. For it is nat convenient
nor becomyng for myne age / to vse any symulas
tion / that yonge men may suspecte Cleazar / whiche
the nowe is paste. lxxx. yerres and tennue of age / is
turned vnto the lyfe of alpagtes and infidels : and
so they by the meanes of my symulation / and for a
litell space of this corruptible lyfe / shall be discer
ued : and by that meanes shall I get a shande and
course vnto myn olde age. For though I scape the
punysshement of men / at this present tyme : yet
shall I nat scape the handes of almighty god / nei
ther quicke nor deade. Wherfore I will do as is be
comyng for myne age / dye boldly / and leaue an ex
ample of noble stoniarke vnto yonge men / whan
I shall take an honest deth with a redy and bolde a
mynde / for the most holy and vertuous lawes. As
sone as this was sayd / he was streyght caried bus
to executiō / and they that ledde hym / whiche were
more fauorable to hym befoze / wher than displeas
sed / for the wordes that he hadde spoken / whiche
they thought y he had sayd of psumptiō / but whā
he was nygh beaten to deth / he cried out & sayd :
Lorde thou that haste holy knowlege / thou knowest
playnly / that whan I myght haue bene deli
uered from deth / yet I suffre harde paynes of my
body : & I suffre them gladly with all myn harte /
for dreade of the. And so he departed away / lea
uyng a memorial of his deth / for an example of
vertue and boldenes / nat onely vnto yonge men /
but vnto all his nation. Therefore the soulders shulde
be enformed and taught with example of theyr fa
ther :

ther. Neither ther ought any thyng to be shewed
vnto them / that mape be tourned lyghtely vnto
vice / lest they tourne it more lyghtely / both by the
reason of theyr owne ignorance / and by þe reason
of mannes nature / whiche is inclined vnto the
woꝝs. Our lorde punysshed Hely / the iudge and
bisskop of Israell / nat bycause he gaue any yll ex-
ample vnto his sonnes Ophni and Phinees / but
bycause he dyd nat punyssh his yll and vngratio-
ous sonnes. Therfore he perished with a fall out
of his chaire / and the heritage of his benefice was
gyuen away vnto a nother kynred. Howe howe
moche more greuous vengeance wyll he take vpon
suche fathers / as teache theyr children either
by counsaile / or by theyr example / to lyue vngra-
tiously : and seynge that the punysshment of the
sonnes / whiche were adulterars / redounded vnto
the father / bycause he dyd nat prohibet them / as
moche as lay in hym : What shall he do to suche fa-
thers / that excite and moue theyr children vnto les-
cher / pleasures / & vngracious actis / either with
woꝝdes / or els with dedes : And on the other syde /
of the woman that accustomes her children vnto
vertue / the maister of the pagannes saynt Paule /
speketh in this maner : The woman hath gone
out of the wape by transgressyon / howe be hit she
shall be saued by byrnyngge forthe of chyliden / if
she continewe in faythe / charite / and holynes with
chastite.

**Of twyse maryed women / and
of stepmothers. The.xij. Chap.**

Suche as marye agayne after the
deth of theyr fyrste hus bandes / besyde all
that we haue wypte here before / muste be warned
this thyng / to take hede / lest they displease theyr
hus bandes / whiche they haue / with ouer moche
reherlyng of theyr fyrst hus bandes. The conditiō
of the worlde is suche / that euer folkes reken thyng
ges past better than thynges that be p̄sent: the
cause why is / bycause no felicitye is so great / but it
hath moche displeasure and bytternes myngled
with it: whiche so longe as it is p̄sent / greueth vs
soze: but whā it is ones gone / it leaueth no great
felyng of it selfe behynde it: and for that cause we
seme y lesse troubled with sorowes paste / thā with
sorowes p̄sent. Also age rounneth on a pace / whi
che every day may wors than other suffre displeas
sure / & is more feble to sustayne casualties chaunc
spnge. More ouer the remembraunce of the four
ther and more lusty age / and as it were a compa
ryson of hit with the more paynfull age / causeth
great weyynes of the p̄sent state / and longynge
for that / whiche is past. But Solomon wolde nat
haue suche thoughtes to come in to the mynde of
a wise man / for to reken the yeres past better than
the yeres p̄sent. Neyther a wyse woman ought
to counte or reken her hus bande / whiche is deade /
better thā hym / whiche she hath on lyue. For they
be ofte disceyued in this poynt / bycause / if any
thyng

thyng dyslike them in theyr husbāde / whom they
haue / than call they to remembraunce only suche
poyntes as pleased them in theyr fyrst husbādes.
And that thyng they do þe more spiteously / if they
present husbāde discontent theyr myndes in those
thynges / where in theyr fyrst husbādes byd them
pleasure / than without all consyderation of other
thynges / they compare theyr husbādes to gether
only in that : and there vpon ryleth payne / why-
nyng / and troublous wordes / agayne theyr hus-
bādes. And whyles they bewayle & complayne
the mys of theyr deade husbāde / they kepe noe
ther. As for stepmothers / they haue an yll name /
as malicious towarde theyr husbādes childe : of
the whiche thyng there be many examples in me-
moire. Therfore women muste be warned ofte to
rule theyr owne braydes and fantasmes of mynde :
for there of cometh the fountayne and begynnyng
of all both ill and good. And if thou suffre thy bray-
des to rule the / they wyll brynge vpon the a great
nومber of troubles / and myseryes / whiche after
wardes thou shalte nat lyghtely shake of. But if
thou rule them / thanne shalte thou lyue holly and
fortunatly. And that thyng thou shalte optayne /
if thou wylte study diligently / whyles thy mynde
is at rest and quietnes / howe thou mayste behaue
thy selfe / whan causes of mocion and trouble come
vpo the. Therfore stepmothers be nat rough and
vnrasonable / sayng suche / whose passions and
braydes of mynde playeth the tyrātes ouer them :
and they do nat rule theyr braydes / but folowe &
serue

serue them. For she that is ledde with discretion/
reason/ and cōsideration/ shall reke her selfe & her
husbāde all one. And therefore she shall cōte both
his childre & hers comen to them both. For if that
friendship make all thing comen amonge frendes/
in so moche that many haue loued and fauored
theyr frendes children as theyr owne/ howe moche
more abundantly and perfectly ought wedlocke to
cause the same/ whiche is the hyghest degre/ nat
only of all friendshipes/ but also of all bloode and
kynted. More ouer/ she ought to haue compassyō
of theyr tender and weake age/ in remembraunce
of her owne. For if she haue children/ she shall loue
others to remembrynge that the chaunce of the
worlde is indifferent/ and that her chyldren shall
fynde suche fauour of other folkes/ whether she
dye or lyue/ as she hath shewed to other folkes chil
dren. And in dede a good woman wyl be vnto her
husbandes children that/ whiche she maye here
them cal her soofte/ that is mother. For what wo
man is so farr out of all humanyte and gētilnes/
that wyl nat be moued and mytygated with this
worde/ mother/ of whom so euer hit is sayd. And
specially of children/ whiche can nat flatter/ but
speke so euē vnto theyr stomacke/ lyke as they wolde
theyr owne mother/ of whom they were borne.
Howe swete is the name of friendship: Howe man
ny displeasures and hatredes doth it put awaye.
Thanne/ howe moche more effectually ought the
name of mother to be/ whiche is full of incredible
charite: Thou most iresfull woman/ dost thou nat
mollyfy?

mollyfe / whan thou herest thy selfe named mo-
ther : Thou arte more ragious than any wyld
beaste / if that name wyl nat surrethe. For there
is noo beaste so ragious and cruell / but if a no-
ther yonge of it owne kynde faune vpon it / it wyl
be by and by mylde vnto hit. And thy hus bandes
chylzen can nat make the gentyll and mylde with
swete wordes. Thou arte called mother / and they
west thy selfe an enemye. Thou many tymes gas-
therest hate without cause / and blesst vpon that
weake and innocent age. And whan it were conue-
nyent / that all chrysten mē shulde be as brytherne
to the in benyuolēce and charite / thou hatest those /
that be conioyned vnto the in house and blode / and
that be brytherne vnto thy chylzen. Hit is mer-
uayle / that the soule of theyr mother doth nat pur-
sue the / vexe and trouble the. Do you vnderstāde /
you stepmothers that be suche / that your vnryl-
lye and hate commeth but of the dreames of your
owne folly. For why do nat stepfathers hate theyr
wyues chylzen in lyke maner : For ther is no step-
father / but he loueth his wyues son as wel as his
owne. I haue redde of many stepfathers / that
hath gauen the inherytaunce of realmes vnto their
wyues sonnes / euen as they had bene their owne /
as Augustus lefte the myppye of Rome vnto Tybe-
rius / and Claudius vnto Nero : And yet had Aus-
gustus chylzens chylze & chylze of them agayne /
and Claudius had a sonne. Whiche thyng they
dyd nat for lacke of knowlege / that they were nat
theyr owne sonnes / but bycause they perceyued in
reason

reason and consideration / that there was no cause
of hate betwene stepfathers and steppesonne / ex-
cepte they: owne condition dyd cause it. For what
offence hath stepsonnes made vnto they: stepfa-
thers / excepte they haue offended them bycause
they were nat they: owne sonnes. As for þ thynge
lay in goddes hande / and nat in mannes power.
Yea but some wolde say / þ stepfathers do nat play
and trifle with they: stepsones / as they: mothers
wolde. To make answere there vnto / by that ar-
gument they: naturall fathers do nat loue them.
But wher to shulde I say any thynge of the stepfa-
thers loue / whan there be some mothers so mad /
that they wene they: hus bandes loue nat they:
owne naturall children / bicause they do nat tryfle
and sole with them all the daye and all the nyght
styll / as them selfe doth. Man can nat dote as the
woman can. For that same stronge stomake of mā
can holde and couer loue well inough / and ruleth
it / and dothe nat obey hit. But you stepmothers /
why do nat you euer kysse / combe / and pyke your
stepchildren / as you do your owne: ther is so great
darkenes of mysty fātalies i your mydes / þ what
so euer you loue / you thynke every body shulde loue
þ same / & that no man loueth þ inough: and what
so euer you hate / you thinke is worthy to be hated
of every man / and that every body loueth that to
moche. And some there be / whiche whā they hate
they: stepsonnes deadly / yet they sweare they loue
them: whiche be madde / and if they beleue / that
any man wyll beleue them: And yet they be more
madde /

made / if they wene to disceyue god. Dost thou
loke after / that Christe shulde here the / whā thou
callest hym father / whan thou wythhest awaye
from the steppe childre / calling y mother : Saynt
Johan the apostle dothe nat beleue that any suche
doth loue y inuisible god / that hateth his brother /
whom he loketh vpon.

Howe she shall behaue her
selfe with her kyns folkes and
alyaunce. The. xiiij. Chap.

The great lerned man Rigidus Fi
gulus sayth / the deriuation and significa
tion of syster / is as though I wolde say / seperate
and goyng alyde / bycause she is seperate & goeth
in to a nother house and kynred. Whiche thyng les
yng it is so / y womā that is maryed shall begynne
to be more seruyseable vnto her alyaunce / than to
her kyns folkes / and so hit is conuenient for many
causes. fyrst / bicause she is as it were skyfted and
planted in to that kyn / vnto whiche she shall beare
children / and the whiche she shall multiplie with
her temyng. Secondly / bycause she hath the be
nyuolēce and loue of her owne kyns folkes alredy.
Therefore she must seke for the loue of her alyaunce
after wardes. Thyrdy / that her children maye
haue the more loue of theyr fathers kynred / whan
they shall be holpen nat only with the benyuolēce
of theyr father / but also of theyr mother. And in
shorte conclusion / hit shall be cause of many pleas

likes / if thou be loued of thyne alyuance / & many
displeasures / if thou be hated. And this was the
chynge that those men looked after / whiche bytred
marriage out of kynred in to other folkes / that loue
and frendshyp amonge people myght spreade the
broder. Therfore it is conuenient / diligently to get
the loue of thyne alyuance / or if thou haue it all res
dy / to kepe & holde it. Hit is sayde / y mother in law
wes beate a stepmothers hate vnto their daugh
ters in lawes. And agayne / daughter in lawes
beare no great loue and charite towarde their mos
thers in lawe. Therfore Terence after the comon
custome and opinon of people / sayth: All mother
in lawes hate theyr daughter in lawes. And ther
was a mery woman / whiche whan she sawe her
mother in lawes image made in sugare / she sayd /
hit was bytter. Plutarke / and saynt Hieronymus
takynge of his auctorite / where he wyrteth agaynst
Iouinian / telleth / that it was an olde custome in
Leptis / a cite of Affryke / y a newe married wyfe /
on the nexte daye after her marriage / shulde come
vnto her mother in lawe / and pray her to lende her
a pottle: and she shulde say she had none: to the entent
that the yonge wyfe myght knowe / by and by af
ter her marriage / the stepmotherly hate of her mo
ther in lawe / and be les greued afterwarde / if an
ny thyng bechanced that she wolde nat. But whan
I consyder the cause of this enemyte / me thynke
both theyr enuies very folishe. For the man stand
eth as hit were in the myddes betwene his mos
ther and his wyfe: and so either of them hateth oo
ther /

cher / as an expulser of her selfe. The mother is
discontent / that all her sonnes loue shulde be tour-
ned vnto her daughter in lawe: and the wyfe can-
nat suffre any to be loued / but her selfe. And there-
of ryseth hate / enuye / and braulyng / as it were be-
twene two dogges / if a man stryke and cherishe
the one / y other beyng bye. Pythagoras scholers
in olde tyme / and those that were of his secte / dyd
nat reken frendship mynysshed / the mo that come
vnto it: but to be y more encreased and strengthed:
so the mother ought nat to thynke her selfe a mos-
ther euer the lesse / if her sonne marry a wyfe: nor
the wyfe ought to counte her selfe a wyfe the lesse /
if she haue a mother in lawe: but rather either of
them ought to reconsile the man vnto the other / if
any disorde chaunce betwene them. Thou folishe
mother in lawe / woldest thou nat haue thy sonne
to loue his wyfe / whiche is a companon & frende
inseparable: Coudeste thou haue suffered nat to
haue bene loued of thyne owne hus bande: What
greater mysery canst thou wyshe vnto thy son /
than for to dwell with his wyfe with displeasure:
And thou folyshe daughter in lawe / woldest nat
thou haue thy hus bande to loue his mother: dost
nat thou loue thy mother: Thou shalt be loued of
thy hus bande as his felowe and dere mate: and
thy hus bade shal loue his mother / as vnto whom
he is bounde / for his lyfe / his nourisshyng / and his
brynnyng vp: and therfore he oweth great loue &
kyndnes. The daughter in lawe / knowyng that
her hus bade and she is all one / shall reken her hus-
bandes

bandes mother her owne / and shall loue her and
reuerence her no lesse than her naturall mother /
but be moze seruiseable vnto her / that she maye
bynde her the moze to loue her. She shall nat be
displeased / if her hus bande loue his mother / but
rather and she be a good and a vertuous womā / if
she se hym nat behaue hym selfe vnto his mother
accōdyngelyke / she shall exhor̃te hym and desyre
hym to behaue hym selfe as a son ought vnto his
mother. There is no mother in lawe so out of rea-
son / but she wyll be the better content / if she knowe
her daughter in lawe chaste / & louyng to her hus-
bāde. Agrippina / nece vnto Augustus thēperour
by his daughter Julia / whiche was married vnto
Germanicus / neuw vnto Liua thēp̃resse / by her
sonne Drusus / she was hated of Liua / both as a
daughter i lawe / and as a stepdaughter / & was of
her owne nature bothe sharpe & shrewed inough :
but she was so chaste of body / and so louyng vnto
her hus bande / that with those two vertues she al-
tered ỹ fyerce mynde of her mother in lawe Liua /
and tourned hit to good. The daughters in lawe
ought to nourishe and sustayne theyr mothers in
lawe in theyr necessite / none other wyse / thanne if
they were theyr owne mothers. Ruth / a Moabite
boine / lefte her countre and all her kynne / for her
mother in lawe / bycause she wolde nat leaue the
olde myserable woman in sorowe and heuynes.
Therfore she bothe comforted her with wordes / &
nourished and founde her with her labour / and
in all conditiōs fulfilled the roume of a daughter:
Neither

neither that same great charite of Ruth lacked rewarde: for by the counsaile and helpe of her mother in lawe she gate Booz vnto her husbaude / a great ryche man / and bare Isai the prophet / and was graundemother to kynge Dauid / of whose stocke our lord Chyulte was borne.

Howe she shall lyue With her sonne
or her daughter married / and howe with
her sonne in lawe and daughter in
lawe. The. xiiij. Chap.

AS it is conuenient for the Wyfe to apply her selfe vnto her husbandes discretion and wpll in all other thynges: so whan any of her children shall be married / & that both Aristotle in the seconde boke of house keepng / teacheth / and reason byddeth / that the holle auctozite ouer the chudzen shuld be gyuen to the fathers. So by the lawes of Rome / children were nat vnder the mothers rule / but the fathers: and that so longe as they lued / though they were married / and of great age / excepte they were at theyr owne lybertie. Nowe howe great power ought fathers to haue ouer theyr owne children / whā god wolde y Joseph shulde haue some auctozite ouer Chyulte: Changel of oure lord / what tyme he shewed vnto Joseph in his dreme / that that / whiche was in the wombe of Mary / was nat conceived by mannes generation / but by the power and worke of the holy goost: She shall sayd he / beare a sonne / & thou shalt call his name Iesus. He sayd nat / she shall beare

beare the a sonne / as thuse is to say to the owne fa-
thers. For women beare children vnto theyr hus-
bādes: and yet he sayd / thou shalt cal hym. Wher-
by he signified the power and auctorite of hym /
whiche was his father apparent / whan he hadde
said vnto y^e virgin / His name shalbe called Iesus.
A wyse woman shall nat pursue her daughter in
lawe / nor wene y^e she wynneth loue wth hatyng her /
neither of her nor of her sonne. If she loue her / &
gyue her good counsaile / and teache her: And if she
do afore her suche thynges / as maye be example
vnto her daughter in lawe / both of chastite and so-
bernes: And if she make no discorde betwene the
maried couples / but if any chaunce betwene them
by reason of other / auoyde it / and reconsyle them a-
gayne with all her myght: fynally / if she beare a
motherly affectiō towarde her daughter in lawe /
she shall lyghtely bypge to passe / that bothe her
sonne shall be more bounde vnto her / and shall ope-
rayne great loue and reuerence of her daughter in
lawe. For howe moche more shall he loue her / of
whom he hath be bozne / & by whom he hath his
wyfe / both more chaste and more sober / and better
agreyng with hym / wherby he shall be bounde
vnto her / nat only for that benefite / that she is his
mother / but also bicause she hath be y^e instructrice
of his wyfe / and causer of a great parte of his fel-
cite: And the daughter in lawe on her partie shall
beare none other mynde vnto her mother in lawe /
than if she were her owne mother / by whom she
she hath both gottē more knowlege / and is made
better /

best / & hath her husbāde more pleasant & louyng
vnto her. And in a sharpe & a rygorous mother in
lawe all thyng chaūseth cōtrary. As for þy daughte
þy is married / the mother shall nat desyre to haue so
moche her owne / as whā she was a mayde / but re
mēbre / þy than she is skysted in to a nother house &
kynred / to ēcrease þy stocke : but she may counsaile
her that þy is good / or put her in remēbrāce / whan
she is married / of suche cōsailles as she gaue her /
whā she was vnmarried : but she shal nat mel with
her in suche poyntes / as she thynketh wyl displease
her sonne in lawe. She shall nat leade her to churc
ches / nor brynge her home / nor speke to her / if she
thynke it be agayne her sonne in lawes wyl. Neis
ther let any folysshe woman say to me on this ma
ner : What / may I nat speke to myn owne daughte
ter : She is thy daughter in dede / but now she is
nat thy womā. For what so euer ryght thou had
dest to her / thou hast gyuen it ouer to thy sonne in
lawe. Therfore and thou loue thy daughter / and
wouldest se her happy / that is to say lyue in cōcorde
with her husbāde / exhozte her alwaye / and gyue
her counsaile to obey her husbāde in euery poynt /
nor lette her ones speke with the without he wyl
gyue her leaue. For who so euer wyl haue more li
bertie with a mans wyfe / thā þy husbāde wyl suf
fre is an adulterer. And who so euer toucheth any
thyng of an other mans agaynst þy owners wyl /
is a thefe. She shal loue her son in law none other
wyse than her owne son. but yet she shal reuerence
hy more thā her owne son. For a womā ought nat
p to thynke /

to thynke that she may be as homely ouer her son
in lawe/as her owne sonne: but she shall desyre his
welfare as moche as her owne son/and gyue hym
as good counsaile & exhortation: but yet in suche
maner/that she may seme rather to exhorde and re
quire hym/than byd and commaunde hym.

Of a Wyfe Well Worne in
age. The. xv. Chaptre.

A Wyfe Well shotte in age / shall do
as philosophers saye the byrde of Egypte
doth/whiche whan hit is olde/purgeth all the fyl
thy humours of hit body with spices of Araby / &
sendeth forth of hit mouthe a wonderous sweete
breth: so a woman / whan she is past the pleasure
of the body / and hath done with bearyng & byr
yng bp of children / than shall she sauour & breth
all heuenly / she shall neither say nor do any thyng
that is nat full of holynes / and that may be exam
ple for yonger folkes to take hede of. Tha as Gorg
yas the Bethorycian saythe / her name shall be
gynne to spryng and be knownen / whan her person
is vnknownen: than her lyfe / holly passed before /
shall begynne to appere: than in dede a vertuous
woman shall rule her hus bande by obeysaunce / &
shall byrge to passe / that her hus bande shal haue
her i great auctorite / whiche afore tymes hath ly
ued euer vnder her hus bandes rule. Archyppa /
wyfe vnto Themistocles / by diligent obediēce vnto
to her hus bade / optayned of hym suche loue / that
he agayne /

he agayne / whan he was the moſte wyſe and moſt
noble man / yet folowed he his wyues mynde / al
moſt in euery thyng : and there of came this fallſſe
of argumēt / whiche in boꝛdes was comen amōge
the grekes : What ſomeuer this childe wyll / they
ment Theophauntus Themystocles ſonne / whom
the mother loued tenderly / thā argued they thus :
What ſomeuer this childe wyll / the mother wyll :
What ſo euer þ mother wyll / Themystocles wyll :
and what ſo euer Themystocles wyll / all the cite of
Athens wyll : and what ſo euer the cite of Athens
wyll / all grece wyll. Our loꝛde commaunded Abꝛa
ham / to take hede vnto Saras wordes / bycauſe
ſhe was aged / and paſt the luſt of the body. Wher
foze ſhe wold nat couſaile hym any chyldſhe thyg /
oz that he nede to be aſhamed of / by the reaſon of
her wanton body. Therfoze whan a wyfe cometh
vnto this eſtate / and all her chyldzen married / and
her ſelfe rydde out of woꝛdly buſynes / than let her
loke to the grounde with her body / yeldynge it vnto
the grounde / but with her mynde beholde the
heue / whither her mynde ſhulde flytte / and lyfte
bp all her ſenſis / her thought / and all her mynde
vnto god / and pꝛepare and applye her ſelfe holly
to her iourney / noꝛ thynke nothyng / but that
pertayneth vnto her iourney / whiche drawethe
toward. But let her be wyſe / leſt in ſteade of holy
nes / ſhe fall in ſuperſtition / by the reaſon of igno
rance. Let her be moche in holy woꝛkes : howe be
it / yet truſt moze vpon the mercy and the goodnes
of god / noꝛ truſt nat on her ſelfe / as though by the

reason of her woꝝkes / she myght come thether / as
she intendeth / rather than by the benefite & gyfte
of god. And whyles her harte is lustyer than her
body / leaue some of her bodily labour / and labour
more with her mynde. Let her pray more & more
intentuely : let her thynke often of god / and more
feruently / fastles / and wepy her selfe lesse with wals
kyng about vnto churches. Hit is no nede to mys
misse her aged body / and forsake her nourishyng.
Let her do good vnto other / by geuynge them good
counsaile. Let her do them good also with exaple
of her lyfe / of the whiche commodite a great parte
shall retourne vnto her selfe.

Here endeth the seconde boke.

The thyrde boke of the instru-
ction of a Christen woman.

Of the mournyng of Wydo-
wes. The fyrste Chaptre.



Good Woman Whan
her husbād is deed / ought
to knowe / that she hath þe
greatestt losse & dāmage /
that can bechaunce her in
the worlde: and that ther
is taken from her þe harte
of mutuall and tēder loue
toward her: and that she
hath losse nat only the one
halfe of her owne lyfe (as lerned men were wonte
to say / whan they had losse them / whom they lo-
ued derely) but her selfe also to be taken from her
selfe all to gether / & perished. Of this cause may
come honest wepyng / sorowe / and mournyng /
with good occasion / and waylyng nat to blame.
Hit is the greatestt token that can be of an harde
harte and an vnchast mynde / a womā nat to wepe
for the dethe of her husbāde. Howe be it there be
ii. kyndes of womē / whiche in mournyng for their
husbandes / in contrary wayes do bothe a mys:
That is bothe they that mourne to moche / & those
that mourne to lyttel. I haue sene some womē no
more moued with the dethe of theyr husbandes /
than it hadde bene but one of lyght aqueyntance /

that hadde dyed: whiche was an euident sygne of
but colde loue vnto theyr husbādes. Whiche thyng
is so foule / that none can be moze abhomyable /
noze moze cursed. And if a manne aske them / why
they do so / oze rebuke them / they answer agayne /
the nature of the countrey so requirerh. And y same
excusis laye they for them / that vse to put y cause
of theyr vices in some planet / oze qualitees of the
ayer oze erth / where they dwell. But the nature of
the countrey is cause of no vices. For than the coun-
trei ought to be punished / and nat y offenders.
We take no vice of the heuen / oze ayer / but of our
owne maners. For vnder euery skye is both good
lyuyng and yll. Noze there is no countrey so wret-
ched in the worlde / that it ne hath some good peo-
ple there in: noze none so good / but hit hath some
naught. I haue sayd here afore / that I haue sene
some / nothyng woued with the deche of their hus-
bandes. Lyke wyse / I haue sene some / that wold
with a ryght good wyll haue querte their husban-
des lyfes with theyr owne. Wherfore ther is no res-
son / why they shulde lay theyr fautes in the condi-
cion of the Region. For in the countrey / that is cal-
led Getica / y ayer is colde / and yet sayth Pompos-
nius Mela / that the very womē lacke no stomake
to dye on the bodyes of theyr husbādes / and haue
a speciall desyre to be buried with them. And by
cause that the custome is there to mary many wo-
men vnto one mā / there is great strepyng amōge
them / whiche shall haue y prayse there in / of them
that shall gyue the iudgement. The victorie is gy-
uen to

uen to the most vertuous: and hit is a great pleasure to them y may optayne hit. Lyke wyse great lerned men write / that women ble to do in ynde. Also in olde tyme the women of Almayne / from whens the Flандыngs toke theyr originall & fyrste begynnyng / married neuer but of maydes: and so made an ende of all hope and desyre of mariage at ones. For they toke one husbāde as one body and soule / and neuer desyred / nor thought of maryage after hym: as though they loued the matrimony it selfe / and nat the husbādes. Wherby now we thou mayst se / that vertues and maners be chaunged with abundaunce / ryches / and pleasures: and y euyl fyre of ryches quencheth the good fyre of charite. All the lawe of Chyiste sounderth none other thyng / but charite / loue / and heate. For our lorde sayth: I am comen to cast fyre in to the erthe & go about nothyng so moche as to make it to bourn. But whanne we couple the ryche deuyl to poure Chyiste / and vnto sobre vertue / reuell and dronkenes / vnto chaste sadnes desolute and wanton pleasures / pagante and hethennes vnto Chyristianite / and the deuyl to god: than god disdaynyng suche fellowship / taketh his gyftes frō vs / and leaueth vs the gyftes of the deuyl. Nat withstandyng / it may so chaunce / that there be in womē's myndes suche constauncy and stedfastnes / that they maye comforte them selfe: and though they be overcome & oppressed / may by wysedome yet recouer agayne. That wolde I greatly prayse in a man / but in suche a fraple kynde / hit is no good token to haue so

passyng

passyng great wysdome. I haue harde of great
wyle men / that haue taken very heuily the dethe
of but lyght frendes / and wepte for them habun-
dantly. Solon / whiche made the lawes of the peo-
ple of Athens / one of the .viij. wyle men / commaū-
ded his owne buryall to be kepte with wepyng and
wayllyng / that his frendes myght shewe / howe
moche they loued hym. Also after that Lucretia
was slayne in Rome / whan Junius Brutus / whi-
che was reuengear of her dethe and rape / done by
the kynges sonne / had dryuen the kynges out of
Rome / and warre was made agaynst the kynges.
In the fyrste setting to gether / this Brutus was
kylde / and y^e wyues of the cite mourned a twelue
moneth the deth of hym / that had be the defender
of their chastite. And yet mourned they / but an o-
ther womans hus bande / and bycause he defended
another womans chastite. Thā howe moche more
oughtest thou to mourne the deth of hym / that is
the defender of thyne owne chastite / sauer and kes-
per of thy body / father and tutour of thy children /
welthe of thy house / householde / and thy goodes /
yea and more to / thy gouernour & lord. And thou
woldest wepe in dede / if thou shuldest nat departe
rycher from hym / than thou camest to hym. But
nowe the ioye of money / taketh away all the greife
of thy sorowe. Thou woldest wepe for his dethe / if
thou haddest loued hym / whan he was on lyue.
But nowe thou arte nat sorye for his departyng /
whom thou settest nothyng by / whā thou haddest
hym. Also many be glad / that their hus bādes be
gone.

gone/as who were ryd out of pocke and bondage:
and they reioyse that they be out of domynion and
bonde / and haue recoueredde theyr lybertie: but
they be of a folysshe opinion. For the shyppe is nat
at liberte/that lacketh a gouernour/ but rather de
stitute: neither a chylde that lacketh his tutoure/
but rather wandrynge without order and reason.
For a woman / whan her hus bande is gone: For
thā she is in dede (as she is called) a wydowe/that
is to say / desarte and desolate. Than is she in dede
lost at alauētures/as a shyp/lackynge a maister:
and is caried without discreffion and cōsyderatiō/
as a chylde whan his ouer seer is out of the waye.
Here parauenture some wolde say / He was suche
an hus bāde/ that better were to be without hym/
thā to haue hym. But so wolde neuer good womā
say / nor yll kepe it in. For if he were of the beloued/
as the lawes of god do commaunde/ he shulde be/
that is to say / as he were thy selfe: thou wolde be
as sorre that he shulde dye/as thy selfe. Unto an ill
woman/ excepte her hus bande let her haue her li
berte to all vices/that her mynde lyeth to/he is in
tollerable. But vnto a good woman/no hus bande
can be so yll / that she ne had leauer haue his lyfe
than his derhe. But what shulde I speake moche
of this matter: I haue shewed inough in y bōke
afoze/ that she is neither worth y name of a good
woman nor wyfe / that can nat loue her hus bande
with all her harte/as her selfe. O circumspecte na
ture/ or rather god/the mooste wyse maister of all
good maners. There is no kynde of vertue / but

he hath created some lyuyng thyng / that bleseth it /
for to reprehensive & reprove those that dyspyle that
vertue: as bees by theyr crafte reprove y leudnes
of them / that can nothyng do: And y faithfulness
of dogges dammeth the vntrustynes of fals peo-
ple: shepe condemne fraudes and gyles with their
symplenes: stockedoues and turtuls gyue exāple
of true & faithfull loue / in mariage. For those byr-
des / as Aristotle sayth / lyue cōtent with one male
noz take none other. The turtle doue / whan her
male is deade / neither drynketh lyquore / nor syt-
teth on the grene tre ne cometh amonge none of
her felowes playeng & sportynge to gether. These
chast and holy loues meaneth Solomon / whā he
calleth his spouse to hym / sayeng: The boyse of a
turtel doue is harde in our realme: And cōpareth
his spouse some tymes to a turtel / and some tyme
to a stocke doue. Also they that can haue no mea-
sure in theyr weppng and mournyng / be as farre
to blame on thother syde. For whan they be newly
wounded with the chaunce / they confounde and
fyll all the place full of cryeng / & teare their heare /
beate theyr breastis / and skrathe theyr chekes / &
knocke theyr heddes to the walles / & their bodyes
to the grounde / and drawe forth longe the tyme of
theyr mournynge / as in Secill / Asia / Grece / and
Rome: in so moche / that the senate was fayne to
make statutes and lawes / whiche was called the
lawes of the twelue tables / for to modysie and ap-
pease the mournyng. And therfore y apostle also /
whan he wrote to this people / was compelled to
comforte

comforte them / sayenge: Bretherne / I wolde ye
shulde haue knowlege of those that slepe / that ye
be nat sorp and pelyse / lyke other people that haue
no saythe. For if we beleue that Iesus is deade /
and reuyd agayne: so shal god lyke wyse byng
agayne with hym al that be deade by him. Nowe
a wydowe / let her bewayle her husbāde with har-
ty affection / and nat crye out / nor vexe nat her selfe
with dallyng of her handes / neither beatynge of
her body: but let her so mourne / that she remembre
sobernes & measure / that oher may vnderstande
her sorowe / without her owne boastyng & bitteraūce.
And after that the fyrst brōte of her sorowe is past
and swaged / than let her begynne to study for con-
solation. Nowe here wyll I nat byng forth the pres-
ceptes out of the longe volumes of philosophers.
For my purpose is to instructe a Christen woman
with Christis philosophy: in cōparyson of whom /
all mannes wysdome is but folye. My mynde is
to seche a remedy. Let vs remēber y sayeng of the
apostle / that they whiche slepe with Iesu / shall be
brought of god with Iesu agayne. Wherefore we
ought to be of good cōforte. And she that is a wyse
woman / let her remembre that all men be bozne /
and lyue in this lawe and condition / to paye theyr
duety vnto nature / as theyr creditoure / whan so e-
uer she asketh it / of some soner / of some later: howe
be it all be coupled with in the comon lot and rate /
to be bozne / & lyue / and dye: but our soules be im-
mortal / and this lyfe is but a departyng in to a no-
ther eternall lyfe and blessed / to them that haue

passed wel and vertuouſly this temporall and t^ras
ſytorp lyfe. The whiche thynge the Chriſten fayth
maketh eaſye enough / nat by our deſarte and me-
rite / but of his goodnes / the whiche with his deth
loſed vs from the bādes of dethe: and deth of this
lyfe is but as a ſaylſg out of the ſee in to y^e hauyn.
They that dye / go afore / and we ſhall ſone come af-
ter: and whan we be departed and loſed out of this
body / ſhall leade our lyfe in heuen vnto that tyme /
y^e euery man ſhall receyue his owne body agayne:
howe be hit nat ſo cumberous and heuie as it is
nowe / but lyghtly couered and atayde: with it we
ſhall haue bleſſed and euer laſtyng lyfe. This is
the true and ſure chriſtyn conſolation / whā they
that be a lyue thynke and truſt / that they^r frēdes /
whiche are deade / be nat ſeperate from them / but
only ſente before in to y^e place / where with in ſhorte
ſpace after they ſhall mete to gether full merily / if
they wyll do they^r diligence / that they may by the
exerciſe of vertues come thether / as they beleue y^e
they be gone. Theſe thinges ought chriſtē preſtis
to ſhewe and tell vnto yonge wydowes / and com-
forte they^r heuy myndes with theſe conſolations /
and nat as many do drynke to them in the funeral
feſt / and byd them be of good chere / ſayeng / they
ſhall nat lacke a newe huſ bāde / and that he is pro-
uided of one for her all redy / and ſuche other thyn-
ges / as they caſt out at bākettes and feaſtis / whā
they be well wette with drynke.

Of the buryeng of her huſ-

bande.

bande. The.ij. Chaptre.

Also among many other thynges/
that we vse after the example of y pagas/
this is one/to kepe the buriall with great solénite.
For the pagans and gentils beleued / that if y bo-
dye were vnburyed / the soule shulde haue great
payne in hell / and that the royaltie and cerimonis
es of buryenge shulde be an honour bothe to them
and theyr successours. Nat withstandyng / there
were some of them / that counted these but fātalies
and vanitees. For Virgyl in the person of Anchis-
ses / whom he induceth for an exāple of wisdomē /
sayth / that y losse of sepulture is but a small th y g.
And Lucane in this maner sayth :

Nature in her quiet lap doth all thyng receyue.
He is couered w y sky / y hath none other graue.

Also wyse philosophers / as Diogenes / Theodos-
rus / Senec / & Cicero / but in especiall Socrates /
did proue by great reasōs / that it forsed nat where
the carcās became and rotted. Marcus Amilius /
whiche was the chiefe of the senate of Rome / com-
maunded his sonnes a littell besoze he departed
forth of the worlde / to cary hym out on a bere apoy-
ted with out any shetes oz purple / nor shulde spēde
vpon any other solemnitees beside past. x. s. for he
sayd / the corles of noble men were commended by
theyr owne noblenes / and nat by coste of money.
Valerius Publicola / and Agrippa Menenius / y
one beyng banyssher of the kynges / and restorer
of the comon libertie / the other broker and arby-
tratoz of the comon peace / and many other mo ex-

cellēt men · dyd bittēly dispice the royalte of sepul-
ture: in so moche that whā they had bene in great
auctorite & riches / yet they laste nat behyde them
so moche as to hyze an ouer seat of y funeral with.
And if they had counted so great goodnes in buris-
eng / as the people supposed / they wolde sure haue
sene there vnto. Nowe I wyll speke of oure mar-
tyrs of the Christyan faythe / whiche cared nat /
where they? deed bodyes lay / so y the soules fared
well. For Christe / what tyme he shall restore the
soules to y bodies / shall easely fynde in his house /
whiche he knoweth well inough / y least assyes of
the bodye. Saynt Augustyne in the boke that he
named y Cite of god / in the fyrst / sayeth: All these
busynes / as keepyng of the corce / and order of the
sepulture / and ryalties of the funerall / be rather
the consolations of them that lyue / than any ease
to y deed. For if solemne buryng myght helpe an
puyll man any thyng / than shulde poure buryng
ozels none at all / hyndre a good mā: but we se fa-
contrary / noz y great royalte of sepulture dyd nat
ease the payne of the ryche man / spoken of in the
gospell: noz hit was no rebuke to the lazer man /
that his body lay on the erthe abiecte and nought
set by. For after warde the ryche man was puny-
shed in hell for his yll lyuyng / and the lazer was re-
fresshed in the lap of Abraham / & had his rewarde
for his lyfe innocently & vertuously spente. Neither
I wolde nat y sepulture shulde be put awaye. For
holy fathers / as Abraham / Isaac / and Jacob / and
Ioseph / whan they dyed / commaūded moche of
they?

their buryeng. And Tobias was praysed of þ̄ an-
gel of god/bicause he had buried deed people. But
all the ornamētes of sepultures ought to go to the
profet of them that be deed / and nat to them that
lyue. For he that is deed must make his rekenyng
to god only/whiche reioyleth of þ̄ merites of them
that be deed/done before in theyr lyues/ and of the
clene & pure myndes of them that be alyue. Ther
is no shewe of ryches nor pride pleasant to hym/
but holle trust and hope in hym / and charite with
thyn euē Chyristen. For if thou gyue almys / thou
shalte haue almys: and if thou be mercifull/thou
shalte receyue mercye. Therfore make frendes to
thy selfe and to thy louers / that are deed/with thy
worldly treasure / that thou mayste fynde in the o-
ther lyfe them that shall receyue the in to eternall
herbozow. For our lorde in þ̄ gospel gyueth para-
dise to them / that gyueth the workes of mercye:
and denyeth hit to them / that denye the workes of
mercy. Also he teacheth the wayes of gyyng al-
mes / that thou gyue none of thy goodes to them
that be of great habyltye / and may quyte the / or
do a better tourne for þ̄ agayne: but gyue to poure
folkes and beggars / that be nat able to do as mo-
che for the agayne: and so thou shalte haue great
rewarde of god. Thanne howe moche is hit bet-
ter to cloth poure strangers / than thy ryche kyns
folkes / and poure lay men / thā ryche prestis: and
that that is spēded on waxe and costly sepultures /
to be bestowed on poure wydowes / and fatherles
chyliden / and suche as lacke: And moche surer and
more

more plentious aduantage shall comme hereof. And in the day of thy wepyng / thou shalt remem-
ber them that euer wepe / beyng oppressed with ne-
cessite : their teares shall folowe thyn : their mirthe
shall chere the. Thy frende that is deed shall fynde
them atournees and aduocates / moſte pleasant to
the iudge eternall / to pleade his matter / and be as
diligēt in his perill as in theyr owne. Nowe it ap-
pereth well inough / what I iudge of those wydo-
wes / that disceyue their creditours of theyr pay-
ment / to brynge forth theyr hus bandes roally /
or els do nat accomplishe and perfourme the wyll
and bequestis of þe deed mā / whiche thyng ought
to be done specialle. I nede nat to declare here /
howe moche men be boude to the payeng of theyr
dettes / nor howe moche the fulfylling of testamē-
tes ought to be regarded. For þe true and durable
honour of the corce standeth in mennes hartes / &
nat in the pompe of sepulture / or tombes of mar-
ble and metall / costly wrought. For men say well
by the buryeng of a good mā / be it neuer so poure :
and pray for hym / and curce sumptuous tombes /
and that the more spitously / if the money be ill got-
ten / that it was made with.

Of the myndyng of her hus-
bande. The. iij. Chaptre.

LEt a Wydo we remēber / and haue
styll before her eies in her mynde / that our
soules do nat perishe to gether with the body / but
be losed

be loosed of the bondes of our corporall grocenes /
and be lyghtned from the burden of the body / and
that death is nothyng / but a seperation of y^e soule
from the body / and that the soule depatteth nat so
from the body in to an other lyfe / that it clerely gy-
ueth ouer our matters here in this worlde / & they
haue bene ofte tymes harde of them that were on
lyue / and they knowe moche of our actis and for-
tunes by the shewyng of angels / that go betwene.
Wherfore a good wydowe ought to suppose / that
her husbāde is nat vtterly deade / but lyueth / both
with lyfe of his soule / whiche is the very lyfe / and
besyde with her remembraunce. For our frendes
lyue with vs / though they be absente from vs or
deade / if the lyuely image of them be imprinted in
our hartes / with often thynkyng vpon them / and
dayly renewed / and they^r lyfe euer waxe freshe in
our myndes. And if we forgette them / than they
dye towarde vs. The bzyetherne of Valeria Mes-
salina / that was Sulpicius wyfe / asked her after
her husbandes deth (bicause she was yet in the flo-
wers of her youth / and helthfull of body / and ther-
to goodly of beautie) whether she wolde marye a-
gayne: Nay verily sayd she: for Sulpicius is styl
alyue to me. And this was y^e sayeng of a pagane /
nat assured of the eternall lyfe. Than what shulde
a chrysten woman do: Lette her kepe the remem-
braunce of her husbande with reuerence / and nat
with wepyng: and let her take for a solempne and
a great othe / to swere by her husbādes soule / and
let her lyue and do so / as she shall thynke to please

¶

her

her husbände / beyng nothe no man but a spirite
purified / & a deuine thyng. Also let her take hym
for her keper and spy / nat only of her dedes / but als
so of her conscience. Let her handell so her house &
householde / and so byng by her children / that her
husbände may be glad / and thinke that he is hap
py to leaue suche a wyfe behynde hym. And let her
nat behaue her selfe so / that his soule haue cause
to be angry with her / and take vengeaunce on her
vngreatiousnes. Cyrus the elder kynge of Persie /
whan he dyed / as Xenophon writeth / commaun
ded his sonnes to kepe his memoꝝ with deuotion
and purenes / for cause of the honour of the god im
mortall / and the worshyp and the immortalite of
his soule. Let þe wydowe make an ende of wepyng /
lest we shulde seme to mourne for our folkes / that
are departed / as though we counted them cleue
deed / and nat absent.

**Of the chaste and honestie of a wy
dowe. The. iij. Chaptre.**

In guyng instruction to a chris
tian woman / whom may a man do better after /
than saynt Paule / that sayd / he was all thyng to
all men : to thentēt that he myght wyne them to
Christe : and putteth in his owne laude & prayse
the busynes of all churches : so he / writyng to the
Corinthies / saythe on this maner : Let synge fol
kes apply them selfe to the busynes of our lord /
howe they may please hym : and let married folkes
take

take hede of worldye matters / howe they maye
please and content theyr spouses. For hit is conue-
nient / that the wyfe be all at her hus bandes wyll /
and that a synge woman gyue her selfe hollye to
Jesu Christe / whiche is spouse of all good and ver-
tuous women. Therfore thā let passe all that try-
myng and arayeng of her body / whiche whan her
hus bāde lyued / might seme to be done for his plea-
sure: but whan he is deed / all her lyfe and all her
apparell muste be disposed and ordered after his
wyl / that is successour vnto her hus bande / that is
immortall god vnto mortall man. Therfore must
only the mynde be pyked and made gaye: for that
only is it that Christe marieth / and in the whiche
Christe resteth and deliteth. But those that intēde
to mary / tye & tyme bp them selfe / and that that
I haue sayd befoze of maydes / may be applyde to
this place: yet moche lesse is becomyng for a wy-
dowe to garnyshe vp and paynt her selfe: whiche
shulde nat only scke for no bargayne / but rather re-
fuse them offered: neither take any offers / but soze
agaynst her wyll / and compelled to the seconde
mariage / if she be a good woman. Howe be it in a
mayde goodly arayment maye be moze suffered /
but in a wydowe it is to be discōmeded. For what
body wolde nat abhorre her / that after her fyrste
hus bandes death / sheweth her selfe to longe after
an other / and casteth away her spouse Christ / and
marieth the deuyll fyrst / & synst man / beyng both
wydowe / wyfe / & adulterar: But they haue bothe
a moze easp state and cōdition / & moze ouer better /
r.ij. that

that shewe they? wydowhed in they? clothynge/
and behauyng of they? body & maners. For they
that be neuer so vngacious / yet haue a fauour to
them that be good & honeste: and by suche tokens
as they se in them / cast if they shulde marpe with
them / and chaunce to die afore them / what maner
of wydowe they shulde leaue behynde them. For
I ensue you / there is no husbāde / that wolde nat
haue his deth mourned of his wyfe / and be hym
selfe despyred of her / and mysled: and seyng that we
haue suche preceptes for maryed folkes / bothe of
philosophers / and the apostles / what shulde we
thynke that they? iudgement was of wydowes?
By whom the apostle Paule writeth to Timothy
on this maner: A very wydowe and desolate wo
man trusteth in god / and is in prayer day & night /
and she that is delicate and easefull / is deed / ye bes
pyng on lyue. Therfore byd them kepe them from
blame. For they seme to lyue in the syght of those
that se them eate and drynke / and go / and speke /
and do other workes of lyfe. But and one coulde
perse with his syght in to them / or entre with in
secretes of their myndes & thoughtes / he shulde se
that poure synfull soule / howe it is put from god /
and spoyled and depriued of his lyfe. Thus saynt
Paule sayth / Thus saint Hieronyne / Thus saint
Ambrose / Thus saynt Augustyne / Thus al sayn
tes and holy mē / with one voyce and opinon say /
That weppnge / and mournyng / solytarynes / and
fastyng / be the most precious dowers and ornamē
tes of a wydowe. Howe ouer / what feastis / what
playes /

playes and daunces a wydowe shulde ble / saynt
Paule doth shewe / whan he byddeth her be in pra
yer day and nyght : and so whan her mortall hus
bande is deed / she myght be at more libertie with
the immortal / and more by leasure / and ofter talke
with hym / and more pleasantly / yea and to saye
more playnly / a wydowe ought to pray more intē
tyfely and ofter / and fast longer / and be moche at
masse and preachyng / and rede more effectually / &
occupie her selfe in y contēplation of those thynges /
that may mende her lyuynge and maners. Anna /
the daughter of Phanuell / comen of the tribe of
Asser / whiche lyued with her hus bande seuen yere
after her mariage / & whan she had bene wydowe
four score yere and foure / our lord Chyste founde
her in the temple / out of the whiche she had neuer
departed / but euer in fastyng and prayer day and
nyght. And in dede I wolde haue greatter vertue
and perfection in a wydowe / than in a wyfe. For y
wyfe must apply her selfe to the wyll of her mortall
hus bande / to whom she is married / but y wydowe
hath taken Chyste to her hus bande immortal.
Wherfore it is reason / that all thyng be more excel
lent and accordyng for suche a spouse / and wordes
more sadde and sober. For the communycation of
euerye bodye is lyghtlye a glasse and a myrrour of
the mynde / and conditions of them. For hit is an
olde prouerbe : Suche as the lyfe is / suche is the
comunication. And foule and vnclene speche hur
teth the mynde. All speche corrupteth good condī
tions / as saynt Paule sayth. After the wordes of
r. iij. the poet

þ poet Menander / I wolde that a wydowe shulde
nat only speke suche wordes / as myght shewe her
selfe chaste & honest / but also that myght instructe
the hearers with lernyng / and amende them with
example of her lyuyng. For mākynde hath speche
to couple wysedome & vertue to gether: & though
it seme to do no more but bitter the thought of the
mynde / yet dothe it cause bothe lernyng & vertue.
And though a woman be losed out of the bādes of
worldly matrimony / let her yet nat thynke that she
may do what her lust. For often tymes wydowes
do shewe / what they haue bene in mariage / & vn-
der the lybertie of wyddowheed / open and shewe
that whiche they kepte in before for feare of theyr
husbandes. As byrdes / whan they be out of their
cagis / by and by tourne to their olde conditions:
Lyke wyse many women shewe out at ones the vi-
ces that they dissembled (so as they coude whyle
that theyr husbandes lyued) after that the lettes
that they had of theyr husbandes be take awaye.
For than shall it be knowen / what nature or con-
dition a woman is of / whan she may do what she
wyl. And as saynt Hieronymie sayth / she is chaste
in dede / that may do iuyll and she lyst / & wyl nat.
Therefore a woman had nede to worke more war-
ly / whan bothe the dyspraise of vices and þe praysse
of vertue is imputed to her selfe. For as longe as
her husbāde lyued / he had a great parte of both.
In the wyddowheed Christe her spouse will lyght-
ly helpe her that wyl lyue vertuously. And if we
do any thyng well / we ought to thanke hym there-
fore:

foze: and if we do ill/it is to be referred to our selfe.
And as a man hath all his ioye in his wyfe / if she
be good/in lyke wyse no man can beleue howe plea
sant and amiable she is to Chyiste / that playethe
the wyddowe in dede / that is to saye / the whiche
beynge desolate in this lyfe / hath all her hope and
trust / and all her ioye and delite in Chyiste. And su
che saynt Paule commaundeth to the bishoppes
to haue in regarde: for by their prayer the churche
optayneth many thynges of Chyiste. For suche a
one deserued to se Chyiste spyste in the temple / and
to prophesie of hym to them that were preset. Su
che a wydowe is praysed by the mouthe of god / &
is commended to vs in this commaundement in
the .C. xxx. psalme / where our lord sayth: I shall
blesse this wydowe. And in y^e prophet Esai: Thou
shalte nat hurte a wydowe / or a childe that is vnder
age. For if thou hurte them / they shall crye to
me / and I shall here they: cryeng / and shalbe dis
pleased / and strycke y^e with my sworde & your wy
ues shalbe wydowes / and your childe facherles.

Howe they shall vse them selfe
at home. The. v. Chap.

At Withstandynge that holy men
wolde wydowes shulde be ofte in the chur
che / and styll in prayer / yet they dyd nat vtterly for
byd them worldly busynes. For saynt Paule saith
of wydowes / writynge vnto Tymothe: If any
widowe haue children / or chldres chldren / let her
spyste

fyrst lerne to handle her owne house vertuously / &
do for her progenitours agayne. Let the wydowe
teache this / let the childre lerne this / that is to be
haue them selfe lowly & louyngly to theyr fathers
and mothers / graunfathers & graundmothers.
For we se it chaunse oftentimes / that they that
be brought vp with a wydowe / by the meanes of
her ouer moche sufferance and cherisshynge / be
stobborne & inobediēt to them / whom they shulde
obey : in so moche that in some countreis / and in
especiall in myne / hit is vsed in a comon prouerbe /
to call them wydowes korneis / that be ill brought
vp children / and that be selfe wyld and vnruly
younge men. Therfore I wolde counsaile a yonge
woma / beyng a wydowe / to put the byngyng vp
of her chyldren vnto some good & sad man. For she
is so blynded with the loue of them / that she thynketh
she dealeth hardly with them / whan she mas
keth of them most. Howe be it some hath be great
wyle women / and hath brought vp theyr children
both very well & wysely : As Cornelia / þ brought
vp Gracchus her son : & Meturia / whiche brought
vp Marcius Corilliane : in so moche / that what no
ble acte so euer he dyd in the comon welthe / either
at home or from home / he was euer incited with
this thyng / that he myght do so / that it myght be
allowable to his mother / þ had brought hym vp.
But howe children shulde be brought vp / I haue
taught i the boke afore. Therfore let the wydowe
loke there / what so euer maketh for this purpose.
And as for theyr householde / þ appostle afore said /
writeth

Wytethe of hit. If any wydowe do nat le to her
owne frendes specially she denyeth her fayth/and
is worse than an infidell. Yet lest she be to homely/
to put her selfe in presse/in company of her seruaū
tes/namely if she be yōge/let her here what saynt
Hieronymie sayth/writing vnto Saluma. Chasti
te sayth he/in women is a bytfull thynge/and lyke
a goodly flower wyddereth and dryeth with a ly
tell wether/and a small blaste: and namely if the
age be apte to vice/and the auctorite of the hus
bande lackyng/whose spirite is the defender of the
wyfe. What shulde a wydowe do amonge a great
nounge of men seruauntes/whiche I wolde nat
she shulde set at nought/as bondmen/but abasshe
and regarde as mē. Howe be it/if she haue a great
house/that requireth moche mānes seruice/let her
make some wel aged man ruler/that is sadde and
discrete/and of good conditions/whose honestie
shalbe his maistres worship. For I haue knowen
many/that haue shutte vp theyr dores/and haue
nat comen abrode/and yet hane had an yll name
with theyr owne seruaūtes/whom ouer gorgeous
apell of þe seruāt hath caused to be suspected/or els
þe welfare & good lykynge of his bodye/or age apte
for pleasure/or pride/or high mynde/by the reaso þe
he knewe he was loued of his maistres: whiche
loue/though hit be well hyd/yet many tymes hit
appereth/whan he dispiseth his felowes/as they
were his bondmen. These be the wordes of saynt
Hieronymie: vnto the whiche I adde this more o
uer/That beste is for a wydowe to mynysshe her
householde/

householde / in especiall of mē / and to take vnto her
some well aged woman / wyse and vertuous / with
whom she may leade her lyfe : and aske counsaile
of her in suche matters as pertayne to women.
And if she be aged her selfe / let her take to her some
olde man / that is some kynsman of hers / or of her
alyaunce / whom she may trust vnto. And fynally /
let her euer vse the counsaile of that man / that she
knoweth hath good wytte / and wolde her profet /
and is trusty. The olde Romayns wolde / that the
women shulde euer be vnder the rule of theyr fa-
thers / and bretherne / and hus bandes / & kynsmē.
Let her dwell rather with her mother in lawe / or
her hus bandes alyaunce and kyns folkes / thanne
with her owne / both for the remembraunce of her
hus bande / for whose sake hit may appere / that she
loueth better his kyn & his blode / than her owne.
And in as moche as she is trāslated in to that kyn-
red / vnto the whiche she hath borne chyldren / or at
the least wyse shulde haue done. More ouer / y^e dis-
cipline of chastite is rekened more strayte amonge
alyaunce / thā kyns folkes : bicause there is lesse che-
risschyng and libertie. But a vertuous womā wyl
nat be so moche moued with all these thynges / as
with the remembraunce and loue of her hus bāde.
For so Antonia / daughter vnto Marcus Antonis-
us the iudge / wyse vnto Drusus / ledde all her lyfe
with her mother in lawe. Lyke wyse Liuia lefte
her house and her countrey to dwell with her mos-
ther i lawe Poemy. Excepte ther be with her mos-
ther in lawe some nyce and wanton yonge men / y^e
may

maye cause a blotte in her good name / or put her chastite in ieoperdye : or excepte the womē that be her alyang / be nat of all the beste fame : for than it is moze wysedome to go to her owne kyns folkes.

Howe they shall behaue them
selfe forth. The. vi. Chaptre.

Other Whyles they shall haue causes to go a bzode. Therfore let them go couered / and shewe in dede / what they name meaneth. For y name of a wydowe in Greke & Latine / is as moche to say / as desolate & destitute. Wherfore there is moche difference betwene one goynge alone / and companied with men. And seyng that so great sadnes of behauour and arapment is required in a wyfe / than what ought to be cōsydered in a wydowe: She ought to shewe exāple vnto other / bothe of chastite / sobernes / and honestye. And seyng that they ought to gyue exāple to other / howe can it do well / that they shulde go forth appoynted in y armour of the deuyll / both to shewe the pompe and vanite of they owen mynde / and set the snares of Satanas in steade of the exāple of Christ: Wherfore saynt Ambrose sayth ful wel / that with mournyng garmentes / and sad and demure lokes / wanton & nyce lokes be kepte vnder / and vnlaufull lustes quenched. The surest is nat to go moche abzode: and whā she goth / to be companied with some good & sad womā. Let her seche to no churches / where as is resorte / but where as

l.ij.

no body

no body is/ and where none occasions is of trespass
syng/ and good quietnes and occasyon of prayeng.
Let her nat kepe moche company with freris and
prestis. For the deuyll is craftye/ and by longe vse
hath lerned by what crafte euery bodye may be ouer
compyne. And if he haue oportunte/ he wyll
sone bynge his purpose to passe: for he hath none
other thyng to occupie hym selfe with. If a wy
dowe wolde aske any counsaile/ let her chose some
aged man/ that is past the lust of the worlde/ nor
is infected with any vices/ nor is set vpon couetous
nes/ nor will set his mynde on flattery for hope of va
tage or lucre of money/ & that is well lerned/ by mo
che experiance hath gathered great wysdome/
that he neither kepe her mynde strayter than nede
is/ nor let her haue ouer moche the bydle of liber
tie/ nor dothe counte nothyng more precious nor
dere than trouth and vertue: let her/ what so euer
she douteth/ shewe to hym/ and be aknowe to none
other body. Saynt Hieronymus writeth to Eusta
chium/ and gyueth her suche maner counsaile. If
thou doute any thyng of scripture/ or be ignorant
in it/ aske of hym that is commendable of lyuynge/
& for his age excusable nor hath any euill name/ &
that may saye/ I haue disposed the to one man to
yelde a chaste virgine vnto Christe. And if there be
none/ that can expounde and declare thy doubtis/ it
is better to be ignorant safely/ than to knowe with
ieopardye. For in courtes and i resortes of men/ and
gatherynge of people/ a wydowe shulde nat medle.
In y^e whiche places there is great ieopardy of those
thynges/

thynges / that a wydowe ought to sette moste by.
And a wydowe / þ is chaste / honest / of good fame / &
vertuous ought to do so / þ she maye do good / nat
only to her selfe / but also to other folkes. A brode /
and afoze many mennys eies and handlynges /
shamfastnes by lytell and lytell goth awaye / and
honestie and chastite commeth in ieoperdye: and
though they be nat ouercomen / yet they be soze als
sayled. And as for the ouercōmyng euery mā will
say / nat as the thyng is in dede / but as he lusteth.
More ouer / the cares of this worlde cōwle the loue
and desyre of heuenly thynges: and as our lord
sayth in the gospel / The sede falleth amonge thoz
nes / that is choked with thoughtes and busyness
of this presente lyfe: neither is suffered to growe
bp to good corne: And lyke wyse as a see / that the
wynde hath lyen soze vpon / is yet tossed and trou
bled / after that the wynde is layde / and þ tempest
gone: so mans mynde lately comē out of busyness
of þ worlde / yet casteth i his mynde & studie þ same
thynges / & pātch after his labour: noz can nat aff
his trouble come stryght to it selfe. And whā the
mynde is troubled / what maner of prayers can be
sayd: verely as you may se / carefull and vnquiet
sauoyng of the myze and dyzte of this peuishe
worlde: lyke as whan a ryuer or fōntayne is trou
bled a man can drawe no water but full of mudde.
The quietnes of mynde is that that lyfteth vs bp
hvest vnto þ speche of god / as it dyd mary Magd
lene / whiche all mannes and worldely busyness gy
uen ouer / sette at the fecte of our lord diligentely
heryng

herpynge his wordes. Therfore is she commended
by the testymony of Christe / that she had chose the
best partye / & whiche shulde nat be take from her.
But here wolde some say / My landes be in perill /
I am sued. Unto that / here the sayenge of saynt
Ambrose. Do nat complayne / & thou arte alone:
For chastite requireth solitarie: and a chast wo
man despyeth secretnes. But & hast matters & bus
synes / & fearest & attourne of thyn aduersary / plea
dyng befoze & iuge. But our lord entreateth for &
sayeng: Gyue iugement for the fatherles chyld /
& iustifie the wydowe. But yet thou woldest kepe
thyn heritage. The heritage of chastite is far gret
ter: & whiche a wydowe ought better to kepe than
a wyfe. And if thy seruaunt offende / forgyue hym.
For it is better & & forbeare an others faute / than
better thyn owne. Thus saith saint Ambrose. Also
I wolde & shuldest vnderstande / & my mynde is to
haue her matter the moste tendred of the iudges /
that hath but feble attournes / or none at all. For
than shall the iudges take on them the rounne of
attournes / whan they withstande often tymes
myghty defenders and aduocates. For naturally
we hate them that haue great power and ryches /
and helpe them that haue lyttell / and go about to
put downe them that exalte them selfe / & to helpe
vp them / that be humble and lowely. Also it is ord
eyned of nature / that in mennes opinions / as &
topse man sayth / in all maner of stryfes the grea
ter shall seme to do & wronge / yea though he haue
it done to hym / bycause he maye do more. And the
same

same that I haue sayd of iudges / vnderstāde me
to haue spokē of attourneis. Vnto whom / al þe wy
dowes matter shalbe moze credible / whom they se
ouer shānfast to defēde her owne quarell: and her
matter shalbe so muche moze recommended vnto
them / the lesse that she recommenderh it. And her
cause shalbe moze like to be good / whom mē thyske
so good and vertuous / that she wyll neither aske
noz holde that is nat her owne. So a good womā
shall nat byrnyng with her to the courte argumētes
of pleaders in þe lawe / but the auctorite of recorde.
And she that is bablyng / and busye / & troublous /
muste nedes wery men / and make them to lothe
her / and hyndreth her of þe socour that I spake of.
And this I haue sayde by good iudges and aduoc
cates / or at þe least suche as she knoweth nat to be
yll. For some be so nyce and wanton / that they will
sell theyr counsayle and iugementes for their vn
thyrsty pleasure of their body. Vpon whom doubt
les the common good order and maner wolde take
punysshement / laupng that the lawes / as þe wyse
man sayd / be lyke the coppe webbes / that take all
littell beastis / and let the great alone. But a good
wydowe / if she knowe þe they be suche / as she may
well inough by theyr name that they haue of the
people / she shall eschewe them & fle / nat only with
the losse of her goodes / but also ieopdye of her selfe /
if nede were. And the same I wolde she shulde do
by all that be wanton and vicious. Nowe of run
nyng about to other mennes houses / saynt Paule
hath a p̄cepte / that those wydowes ought to be
abiete /

abiecte / as mysfamous / that rounne ydell from
house to house: and nat only idel / but also be babs
blars and ful of wordes / where as is nat cōueniēt.
For there be some / whiche whan they thinke their
selfe they haue done all theyr owne busynes / than
without shame they medle with other folkes busi-
nes / & gyue cōsaille / as though they were great
sages / and exhorste and gyue p̄ceptes / rebuke &
correcte / pyke fautes / and be wondrous quicke of
syght from home / and at home blynde inough.

Of seconde mariages.

The. vij. Chaptre.

FOR to condēne and reproue vtterly
seconde maryages / it were a poynt of here-
sie. Howe be it that better is to absteyne thā mar-
rye agayne / is nat only counsayled by Christyane
purenes / that is to say by diuine wysdome / but
also by pagans / & is to say / by worldly wysdome.
Cornelius Tacitus / as I haue reherced / sayth / &
women of Almayne were nat wonte to marrie but
of maydes: and though they were wydowes in
theyr yowthe / yet wolde they nat marrie agayne /
and specially the noble women. Valeria / syster vn-
to æcellala / and Portia the yōger daughter of Cas-
to / whan there was prayed vnto her / for her good-
nes / a woman that had be wyse married / Portia
answered / An happy & chaste dame wolde neuer
marrie oftener than ones. Cornelia / the mother of
Caius & Titus Gracchus / whan she was moued
with great p̄mises by Ptolome & kyng of Egypt /
to

to marie agayne/ she refused / & had leauer be cal-
led Cornelia Gracchus wyfe / than the quene of E-
gipte. Also seconde mariagis were rebuked in pla-
yes & encerludes / and verses of poetes in this ma-
ner: Ofte maryeng can nat be without occasiō of
reprehēsiō: And a womā y marieth many / can nat
please many. Nat wistādyng wydowes lay many
causes / to herfoze they say they must marie agaye:
of whom saint Hieronymie speket in this maner /
writ y g vnto y holy womā furia. Yōge widowes /
of whom ther hath many gone backwarde after y
deuyl / after y they haue had their pleasure by ma-
ryeng in Christe / be wōte to say / My goodes spyllē
dayly / y heritage of myn auncetry perissheth / my
seruaūtes speke stubbournely & psumtuously / my
mayde wyl nat do my cōmaūdement / who shal go
befoze me forth: Who shal ans were for my house
rēte: Who shal teache my yōge sōnes: Who shal
byng by my yōge daughters: And so they laye y
for a cause to marpe foze / whiche shulde rather let
them frō it. For she bygeth vpon her childre an e-
nemie / & nat a nourisher: nat a father / but a tyrāne.
And she inflamed with vicious lust / forgetteth her
owne wōbe. & she y late afoze sat mournyng amōge
her childre / that pceiue nat their owne losse & har-
mes / now is pyked by a newe wyfe. Wher to lays
est thou y cause in thyne enherytāce / & pryde of thy
seruaūtes: cōfesse thyn owne viciousnes. For none
of you taketh an husbāde but to y intēt y she wyl
lye w hym / nor excepte her lust prycke her. What a
ragiousnes is it / to set thy chastite commō lyke an
harlotte!

harlotte / þ þ mayst gether riches: And for a bile / &
a thþg þ shall sone passe away / to fyle thy chastite /
þ is a thþg most precious & euer lastþg. If þ haue
childre alredy / what nedest þ to marye: If þ haue
none / why dost þ nat feare þ barēnes / þ thou hast
proued afore: & auēterest bpō ā vncertayne thþg /
& forgoft thyn honestie & chastite / þ þ wast sure of.
Nowe þ hast writþg of spousage made þ / þ within
shorte whle after / thou mayst be cōpelled to write
a testament. The hus bande shall feyne hym selfe
sicke / & shal do on lyeue & in good helthe / þ he wolde
haue to do whā þ shalt die. And if it chaūce þ thou
haue children by thy secōde hus bāde / than ryseth
strife & debate at home w i thy house. Thou shalte
nat be at libertie to loue thynne owne childre equal
ly / neither to loke indifferētly bpō them / þ þ haste
borne: þ shalt reache them meat secretly: he wil ē
uie hym þ is deed / & excepte þ hate thyn owne chil
dre / þ shalt seme to loue their father yet. And if he
haue childre by a nother wyfe / thā shall players &
gesters rayle and gest bpō þ / as a cruel stepdame.
If thy stepson be sicke / or his heed ake / þ shalte be
diffamed for a witcher: & if þ gyue hym nat meate /
þ shalt be accused of cruelte: & if þ gyue any / þ shalt
be called a popsoner. What I pray þ / hath secōde
marriages so pleasāt / þ cā be able to rccōpēce these
euylles: Thus saith saynt Hieronymē. As for the
preyse of cōtynēce & chastite / & cōsail yng from se
cōde mariages / what cā I be able to say after þ e
loquēt fōutayne of saint Hieronymē / or þ swete dili
cates of saint Ambrose speche: Therfore who so
despreth

deyzeeth to knowe any thyng of those matters / let
hym loke it of them. For it longeth nat to my pur-
pose / to recite al theyr sayenges here. For I do nat
itēde to write exhortatiōs vnto any kynde of lyuynge /
but to gyue rules / howe they may lyue. Neuer y
lesse / I wolde counsaile a good woman to cōtinue in
holy wydowhed / namely if she haue childre: which
thyng is y intēt & frute of matrimonye. But & she
dout / lest she can nat auoyde y pricke of nature w
y lyfe / let her gyue an eare vnto saint Paule thapo-
stel / writynge vnto y Corinthis i this wise: I say to
vnmariēd women and wydowes / it were good for
them / if they kepte them selfe as I am: but yet if
they cā nat suffre / let them marie. For it is bett to
marie thā bourne. And y same apostle writeth vn-
to Timothe thus: Put away yōge wydowes / for
whan they haue abused them selfe at large / than
wolde they mary to Christ / & are cōdēned / bicause
they haue refused their fyrste pmyse / & walke idle
from house to house / neither oly idle / but tryflynge &
bablynge / pratyng & talkynge / suche thynges as be
cōmeth nat. Therfore I wold y y yōger shuld mas-
rie / & byynge forth childre / & rule their house / & gyue
their enemy none occasiō to say il by them. For ther
be some / whiche streight aff their cōuersasiō haue
folowed Satanas. Yet let them beware / y they do
it nat by & by aff their husbādes death. For y is a
tokē y they loued nat them / for whose deptyng they
haue so sone lefte sorowynge / mournynge / & al desire
of them. And if they muste puiue ought for their
house or children / let them se to it before the busyn-
nes

nes of mariage and dominiõ of a newbe hus bande.
And lette them get suche hus bandes as be accor-
dyng for wydowes to be married vnto / nor yonge
men / wanton / hote / and full of playe / ignozante /
and riotous / that can neither rule theyr house / nor
theyr wyfe / ne theyr selfe neither : but take an hus
bande some thyng past mydle age / sober / sad / and
of good wyt / experce with great vse of the worlde :
whiche with his wisdomẽ may kepe all the house
in good orde : whiche by his discretiõ may so tem-
per and gouerne all thyng / that there maye be al-
waye at home sober myrthe and obedience / with-
out frowardnes / and y house holde kepte in theyr
labour and duetye / without payne / and al thyng
clere and holle . And let them wete & knowe / that
these contentes hym / whose pleasure onely they
shall all moze esteeme / thanne the holle countreys
besyde.

Here endeth the boke called th instructiõ of
a Christen woman / whiche who so shall
rede / shall haue moche / both know-
lege / pleasure / and frute by it.

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Cum priuilegio a rege indulto.

